

Mississippi Delta, the attention of his church of Doddsdale, his brother

ers of our brethren, that God may give Brother Lusk to many years of use to him.

here is progress leadership of our church are striving for us for the coming wife is also sick our mother in New

may also be carriers to a throne of soon be with us very greatly missed.

**U. Diplomas**  
of the B. Y. P. U. in Nashville the January, a new arrangement the three Study Department. From now on courses will be used in the department, for others will have their diplomas theirs and. Heretofore the course included books used in the Senior class of this new arrangement to have now Dis- department. These are ready for us by week. Our plan is to fill these requests for diplomas.

**the Standard of Excellence**  
are made in the excellence for the B. Y. changes are effect- count for this first year. The Junior the same except it will not be a re- Standard of Excellence be a part of the old be learned and program but will not the rating of the intermediate Standard with the memory out. The Senior all for a monthly meeting and the lowered from seven to fifty per cent required to be done a change in the gives us a fifty per cent in all unions ofment that they be case a member who AAILY Bible Reader, kness or other prov- ce, misses a day's be made up and

th are you wearing for?" asked the reply, "I'm going, and the directions say, 'For best re- three coats.'—The ton, Ohio.

# The Baptist Record

"THY KINGDOM COME"

OLD SERIES  
VOLUME XI VII

JACKSON, MISS., February 5, 1925

NEW SERIES  
VOLUME XXVII No 6

W. A. Hicks succeeds Harvey Gray as pastor at Pheba.

Greenville Female College in South Carolina made an offering for Near East Relief of over a thousand dollars.

Menonites will not receive women with bobbed hair into their fellowship, regarding the practice as unscriptural.

It is said that three thousand Russian Menonites will probably locate in Canada this year, where there are already nearly 60,000 of them.

The New Orleans Christian Advocate reports 124,390 Methodists (white) in Mississippi, an increase in the past year of 2,728, a little over two per cent.

Davidson Taylor has accepted the care of the church at Fayette for half time. He is a student in Mississippi College and a son of Pastor J. A. Taylor of Brookhaven.

A Salvation Army officer said recently that the greater proportion of fallen girls now cared for in the rescue homes are girls fourteen and fifteen years old, when a few years ago this class of young women averaged about 19 and 20 years.

The Baptist Courier of South Carolina will soon be changed from a 16 page to a 24 page paper, reducing the size of the page somewhat. This makes a somewhat larger paper. It is already among the best.

The church affiliation of the members of North Carolina legislature are said to be, Methodists 43, Baptists 35, Presbyterians 30, Episcopalian 23, Campbellites 3, no church 28, Roman Catholics none.

A Baptist layman of Minneapolis has placed in the vestibule of his church a conspicuous box containing copies of the denominational paper for anybody to take one who wishes. Along with it is a smaller box with a slot in the top in which those who wish to pay for the paper may drop a coin.

A new church of 85 members has been organized at Bloomfield, N. J., with a plank in their platform forbidding the preaching of fundamentalist or modernist doctrines in their church. This reminds me of the old story of the theological professor, who in lecturing his students said, "Young men, some authorities believe there is a God; others do not. We occupy an intermediate position." Can you locate him?

Rev. W. O. Valentine of Bacolod, in the Philippines, reports 1,006 candidates baptized in nine months. At one point, after three had been baptized, nine others were found ready and a church was organized. Four more were received for baptism later. Within ten days the people were gathering materials and erecting a chapel. The building was dedicated within two weeks after the organization of the church and a month later they reported sixteen additional members by baptism. This church established a mission Sunday School within two months after its founding. These results were due to the interest of a student in one of our schools.—The Baptist.

Brother J. F. Tull, well known in Mississippi, becomes pastor at Augusta, Ark.

The Tennessee House of Representatives passed a bill forbidding the teaching of Evolution in the University, Normal schools and public schools of the state, by a vote of 71 to 5.

The students and faculty of the Training School for Young Women in Louisville, Kentucky, recently gave \$2,555.75 and a diamond ring as their offering to the Seminary Building Fund.

A news dispatch from Itta Bena says that the church there has unanimously called L. D. Posey of Winnfield as pastor. Brother Posey is a native Mississippian and long time pastor in the state and will be heartily welcomed.

The State Convention Board through its Executive Committee has bought a home for Secretary R. B. Gunter, securing the property used until a few weeks ago as the pastor's home belonging to the First Church in Jackson.

Pastor R. A. Smith of Abbeville, Ala., had Evangelists Hodges and Rowland with him in a meeting and thirty-three were received into the church. He says it is the greatest meeting ever held in the town, and commends these brethren most highly.

Dr. J. H. Fuller has welcomed 33 into his church in Atlanta since he began work there a month ago, 17 for baptism. He begins a meeting soon in his church with A. M. Smith to lead the singing. He sends greetings to his Mississippi brethren and asks their prayers for the meeting.

Brother D. J. Miley writes that Brother T. J. Miley is survived by his widow, three sons and five daughters as follows: D. J. Miley, J. P. Miley of Newton, Miss., C. S. Miley of Fort Pierce, Fla., Mrs. J. C. Howell of Johns, Miss., Mrs. R. A. Kennedy, Mrs. H. N. Hollyfield of Puckett, Miss., Mrs. C. S. Jenkins of Forest, Miss., Mrs. B. L. McKee of Cleveland, Miss.

Pastor D. W. Moulder announces a Bible Institute at White Oak Church, Smith County, February 16-19. Among those on the program are: R. L. Wallace, J. L. Boyd, W. H. Boone, M. E. Chapman, D. W. Moulder, S. H. Dukes, Prof. Landrum, M. C. Hughes, D. J. Miley, S. S. Stewart, H. T. McLaurin, W. S. Landrum, T. C. Banks-ton, E. C. Hord, J. J. Terry, D. W. Tullus, T. A. Ford, J. W. Hudson, and O. U. Rushing.

Through the courtesy of the Fort Worth Star-Telegram Radio Station WBAP, the Gospel Music Department of the Southwestern Theological Seminary of Fort Worth, Texas, is broadcasting a series of programs as follows: Sacred programs—the first Sunday in each month at 5 P. M., Central Standard Time: February 1st, March 1st, April 1st, and May 3rd. Secular programs—the second Tuesday in each month: February 10th, 9:30 P. M.; March 10th, 7:30 P. M.; April 14th, 9:30 P. M.; May 12th, 7:30 P. M. If you appreciate these programs you will do us a favor by letting us know through Radio Station WBAP at Fort Worth, Texas, or The School of Gospel Music, Baptist Seminary, Seminary Hill, Texas.

The number of cigarettes sold is said to be four times what it was ten years ago, due in large measure, it is said, to smoking by women.

Pastor J. W. Lee says the quota of the Batesville Church was \$9,000 and the church paid over \$10,000 and built a new church.

The Federal Government is said to have collected income taxes for 1924 of \$1,644,833,576, of which one half was from persons and the other half from corporations.

Harold Cromwell, a descendent of Oliver Cromwell, recently presented to the public library of Ontario the Bible which Oliver Cromwell carried with him in his wars against King Charles.

The total taxes collected by the United States Government for the past year is said to be \$6,549,120,000, three times what it was twelve years ago.

Recently a dog team carried antitoxin for diphtheria patients in Nome, Alaska, which place was in the grip of an epidemic, having a population of 11,000 and only one doctor. The thermometer was 60 degrees below zero.

Miss Minnie Brown, our leader of Junior Sunday School workers, was called home last week by the death of her mother at Pontotoc. Her father has been deacon in the church for many years and her mother was an ideal home maker. Her home was the symbol of hospitality where many have found rest and delightful fellowship.

A news dispatch recently represented a Baptist pastor in Dallas by the name of Anderson going into his pulpit in a mother Hubbard to preach against women holding office and feminism in general. This is a queer caper, if true. But the records of the Southern Baptist Convention do not show any pastor in Dallas by that name.

A church building in Colorado Springs was recently erected by Pillar of Fire members, who are said to have done all the work without charge, and laid every brick with prayer. We don't know this particular denomination, but there must be some religion in a bunch of folks that do their work in this fashion.

The January issue of The Southwestern Evangel, a magazine of the Southeastern Seminary, is a splendidly illustrated number in celebration of the ten years presidency of Dr. L. R. Scarborough. It is not only a photograph album of faculty, students, trustees and speakers, but is full of interesting information and theological discussion. Our congratulations.

Brother C. E. Welch of Canton preached Sunday at the Camp of the Pearl River Lumber Company, in Rankin County. The Spirit of God fell upon the people and strong men dropped in their seats, and wept in contrition, all over the building. Over twenty were converted. Brother Welch is compelled to spend part of his time in the Baptist Hospital in Memphis with his little girl who is seriously ill. He asks that friends remember him in prayer.

**"WHY I BECAME A BAPTIST"**  
(A Testimony)

By Gospel Singer, Wm. S. Dixon,  
Wheaton, Illinois

An experience has been mine, which is not the usual case with other Baptists, for I am not a Baptist by inheritance, nor birth or training. I was born and raised in a Presbyterian home, and was converted in a Presbyterian church in Missouri, of which I was a member for some years. During all that time I was fighting occasionally against my better judgment and conviction along those lines, for I recall one time when I was talking against immersion with two friends, and at the time I was conscious of not accepting all that I was saying then. In the course of years, still not being satisfied about the matter of baptism, I was immersed in the baptistry of the Old Moody Church, in Chicago, though I still remained a member of the Presbyterian church. Then later on, I joined a certain Northern Baptist church, which accepted my alien immersion, which they should not have done.

Then some more time elapsed, and all the time did not feel that I had fully cleared up the matter as it should be, and then when I found out that the man who immersed me, was not even an ordained man, it made matters worse for me. One day upon returning home from a campaign, I met my pastor on the street. He was pastor of the Baptist church which I had joined. I told him that I was not satisfied with the whole thing as it stood, and felt that I ought to be immersed in a Baptist baptistry by a Baptist minister. He replied that he would be glad to fix it all up for me while I was home. I asked him to answer one question first, before I consented to such arrangement. The question which I asked of my Baptist pastor was this: "Were you baptized by a Baptist who was baptized by a Baptist?" He replied that he was, and then I told him that he could do the job for me, since that was true. And so on Wednesday night of that week following prayer meeting, he announced that I was to be baptized in the other room that night, and told the audience my reasons, stating that I had previously been immersed in Moody church, but was not satisfied with it. So there was a chance to witness a real Baptist Bible principles that night.

And now, since I have cleared up the whole matter, being baptized in the Scriptural manner, in a Baptist baptistry, by a Baptist, who was baptized by a Baptist, who was baptized by a Baptist, there has come a new peace of mind to me, and a rich spiritual consciousness that I have done all that is required regarding that sacred ordinance. I have the correct Scriptural mode, the proper church in which to do it, the proper administrator and the Apostolic succession as well, with the proper authority attached thereto.

And now let me give some reasons for such steps:

First of all I had this done, so that I might be true to God's Word, the Bible. The Scriptures plainly command in the New Testament a person to be baptized. Jesus walked more than sixty-five miles to be baptized. In His last words as He ascended to heaven, He commanded His followers to administer that ordinance to the end of the world. He emphasized baptism, God sent John the Baptist to baptize, the Gospel writers mention it often, the Book of Acts speaks of it, as well as the writings of Paul, and other writers.

Then another reason is that the Bible speaks of only ONE baptism, that of "believer's" baptism. There are no passages in Scripture showing that baptism was ever administered to an unbeliever. "He that believeth and is baptized" (Mark 16:16) is the Scriptural order. Belief first, baptism second. This also proves that the Bible does not speak of administering the ordinance to infants for they have not believed. Every time it was used in the Scripture it was administered to one who had previously believed upon Jesus as his personal Saviour.

Once again: The Bible speaks of only one MODE, or method of baptism, that of immersion.

The word which is translated baptize, is always "baptizo" in the original, which means "to dip, to plunge, to put under". Therefore the original meaning of the word "baptize" is only met by the act of immersion. All of the other "so called" forms of baptism, do not meet the meaning of the original word which is translated baptism, therefore, are NOT BAPTISM AT ALL. For instance, sprinkling when used in the Bible never is used to refer to baptism, neither is water ever used when sprinkling is mentioned in the Old Testament, or in the New Testament. Lev. 4:6, Hebrews 9:13, 19, 21; 10:22. Also Hebrews 12:24. Neither is pouring ever done with water in the New Testament, nor is the word "baptize" ever so translated. Matt. 9:17; Mark 2:22.

Then too, the only method PRACTICED in the Bible cases is that of immersion, the only thing which can be baptism at all. Jesus Christ certainly was immersed in the Jordan. Matt. 3:13-17; Mark 3:9-11; Luke 3:21; Romans 6:3-5; Col. 2:12. "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into His death? Therefore we are BURIED with Him BY BAPTISM into death; that like as Christ was RAISED UP from the dead by the glory of the Father, even so we also should walk in newness of life. For we have been PLANTED together in the LIKENESS OF HIS DEATH; we shall be also IN THE LIKENESS OF HIS RESURRECTION". (Romans 6:3-5) Christ's death, burial, and resurrection typified here.

The story of Phillip and the Eunich is also interesting. Phillip taught him Jesus as Saviour, which he believed. After he believed, then came the desire for baptism. Belief FIRST, then baptism SECOND. Both there, and in proper Scriptural order. Note too, the order of events for the baptism of the Eunich:—first, they go TO the water; second, they went down INTO the water; third, he baptized him; fourth, they came UP OUT OF the water. No such incidents need to have occurred except in case of immersion. (Acts 8:35-38).

To sum up a few things thus far:—There is no Scriptural proof either by command or practice, for the baptizing one who has not previously believed. no Scriptural proof, either by command or practice for the baptizing of infants; there is no Scriptural proof either by command or practice for the using of any other method, except that of immersion. There IS NO OTHER METHOD! Neither is there any Scriptural proof that baptism is a "saving ordinance". Baptists never have believed that it is, for the Bible plainly declares that salvation is in Jesus Christ only, and in none other. Baptism is an evidence of, and a witness for salvation. It is an act of obedience. If we make baptism a saving ordinance, or necessary to salvation, we are "ADDING TO" the Gospel, on which act there is an anathema pronounced, in the Bible. It is the making the sacrifice of Christ of none effect, or not sufficient.

Believing all this to be true to Scriptures, I desired to be OBEDIENT as a believer and as a disciple. The test of love (the Bible says) is obedience. "If ye love Me keep My commandments" (John 14:15) also John 14:23 says:—"Jesus answered and said unto him:—"If a man love me, he WILL keep my Words". Note also John 14:21. I came to the place where I could do nothing else than line up fully with the Scriptures, hence I became a BAPTIST. The preacher who believes his Bible, has no right to let the candidate choose "what method of baptism he desires", any more than he has the right to let the candidate choose HOW HE WILL BE SAVED. There is only one way to be saved, and that is through the personal accepting of Christ Jesus as Saviour, and His Blood to cleanse from sin; there is only one way to be baptized, and that by immersion. The preacher should be as faithful in declaring ONE as he is the OTHER. Baptist preachers teach both, as the Bible declares. (Acts 20:27). There is no alternative. Either we believe the Bible or we do not. Let us be honest. These things are not a matter of interpretation, but of Bible declaration.

For a while after becoming a Baptist, the matter of close communion bothered me, but that too, has been cleared up, for only those who have had "believer's" baptism (baptism after believing and accepting Christ) and the only form of baptism taught and practiced in Holy Writ (immersion) have any right to sit at the Lord's table. All others are DISOBEDIENT DISCIPLES! As a Baptist who believes his Bible on these points, I can have no fellowship with them at the communion table. As a Christian I cannot, and DO NOT!

The more I study the Bible, the deeper and stronger Baptist I become, for that only meets the test of the Word of God. God has blessed the Southern Baptist Convention more than any other group of churches in America, for they have been so loyal to these above facts from God's Word. He has blessed Southern Baptist Churches, spiritually, numerically, and financially. There is only one explanation of all this. Though living in the Northern Convention, I am at heart, a Southern Baptist. In all the years that I have spent in the work of a Gospel singer (over eleven years), my Southern Baptist campaigns have brought the greatest joy to my soul. For I knew that I was among those who stood true to these facts. Then too, my Southern parentage on both sides, also makes me feel very much at home in the South land. I was born of Kentucky, Tennessee, and Virginia parentage. (My grandmother was an F. F. V.)

May God still continue to bless the Southern Baptists even more richly than in the past, and may He permit me, as a Baptist, to serve many more of the Southern Baptist churches, in the work to which He has called me, and in which I delight to give myself, for the glory of His only begotten Son, who died for me, that I might go free.

—Wm. S. Dixon, Wheaton, Illinois.

**TOTAL CAMPAIGN COLLECTIONS  
REACH \$58,575,000**  
By Frank E. Burkhalter

Final returns from the various states on the total collections from the 75 Million Campaign indicate that the total amount of cash received on that program from all sources amounted to \$58,575,819.60. Some of the returns have just come in by wire and a revision may show a few minor corrections, but the following returns by states are as nearly correct as it is possible to give:

Alabama	\$ 2,717,464.62
Arkansas	2,319,672.62
District of Columbia	273,747.96
Florida	1,009,416.89
Georgia	5,282,523.24
Illinois	677,575.81
Kentucky	6,414,159.87
Louisiana	1,681,438.52
Maryland	729,440.82
Mississippi	3,076,035.90
Missouri	2,438,561.24
New Mexico	708,124.80
North Carolina	5,171,049.83
Oklahoma	1,461,822.83
South Carolina	4,752,390.22
Tennessee	3,963,011.13
Texas	8,720,161.50
Virginia	6,727,778.80
Home Board Specials	15,340.00
Foreign Board Specials	86,103.00
Total contributed by foreign churches directly to Campaign	350,000.00

Total ..... \$58,575,819.60  
Nashville, Tenn., Jan. 17, 1925.

Rev. T. W. Green, former enlistment man with headquarters in Jackson, has been called to Newton, and will probably be on the field in a short time. He is one of our best preachers and doesn't fail to lead a church into larger service. He will have an excellent opportunity at Newton, not only in the city but with the students in Clarke College.

## THE BOOK OF ROMANS

By W. A. Sullivan

## Principles of Judgment

(Rom. 2:2-16)

The purpose of the passage before us is to convict all men everywhere of sin, and bring them to see their guilt before God.

The passage does not consider the condition of men in relation to Jesus Christ as a Savior, but in relation to Him as a Judge.

The Principles of Judgment as set forth in the passage do not deal with mankind from the standpoint of mercy and grace, but from the standpoint of justice.

The charge of the Universal Guilt of mankind has been alleged, (Rom. 1:18-2:1). To sustain that charge, three Principles of Judgment are set forth at length, (Rom. 1:2-16). Let us consider:

## I. The Principle of Truth, (2:2-8):

"And we know that the judgment of God is according to truth against them that practice such things. And reckonest thou this, O man, whosoever thou art that judgest them that practice such things, and doest the same that thou shalt escape the judgment of God? Or despiseth thou the riches of his goodness, and forbearance and longsuffering, not knowing that the goodness of God leadeth thee to repentance? But after thy hardness and impenitent heart treasureth up unto thyself wrath against the day of wrath and the righteous judgment of God."

Judgment according to truth, as stated in this passage, considers what a man is. The question is not "Who is he?" but "What is he?"

The principle is righteous in its method. That is to say, the Judge of all the earth will do right. He will do injustice to none. He deals with the facts in the case.

1. The fact of God's goodness to man in this life, manifest in:

- (1) The plenitude of His tenderness.
- (2) The fulness of His forbearance.
- (3) The abundance of His patience.
- (4) His effort to lead man to repentance.

2. The Fact of Man's Contempt for "The goodness of God" in This Life.

(1) Men make light of the "goodness of God". Instead of attributing the blessing of life to "the goodness of God" man often attributes his blessings to "the goodness of luck", or to his superior ability to manage well.

(2) Men's contempt for the "goodness of God" is seen in their unmindfulness of God's effort to lead them to repentance.

3. The Fact of Man's Persistence in His Evil Way Is Manifest in:

- (1) Stubbornness and obstinacy of heart.
- (2) A deliberate refusal to repent; and,
- (3) A storing up for himself "wrath against the day of wrath."

To sum up, The Principle of Judgment "according to truth" asks:

1. What are you?
2. How has God treated you?
3. Has God been good to you?
4. How have you treated God?
5. Have you spurned His goodness with contempt?
6. Have you been unmindful of His mercy?
7. Have you deliberately refused His call to repentance? How are you living? Guilty, or not guilty?

This brings us to consider the second Principle of Judgment, viz:

## II. The Principle of Works, (2:6-16):

The principle of judgment "according to works", asks not what a man professes, but what he does. It recompenses to every man "according to his works".

1. It is Universal in Its Application, (2:6):

"Who will render to every man according to his works".

- (1) To those doing good, (2:7 and 10).

"To them that by steadfastness in well-doing seek for glory, honor, and purity, eternal life and glory, honor, and peace to every man that worketh good".

Paul is not discussing here the subject of rewards as many expositors insist. He is elaborating a principle of judgment. To those who are steadfast and immovable in their good works all the way from the beginning to the end of life, and continuously seek glory, honor, and purity, God will render eternal life and peace.

## (2) To those doing evil, (2:8-9):

"To them that are factious, and obey not the truth, but obey unrighteousness, shall be wrath and indignation. Tribulation and anguish upon every soul of man that worketh evil".

The principle of judgment "according to works" requires perfection of life, both positive and negative, without variation, all the way from the first moment of personal accountability till the soul stands before the final judgment bar of God.

## 2. Impartial in Its Operation, (2:11):

"For there is no respect of persons with God."

This vice, "Respect for persons", has reference to the outward circumstances of men, and not to their intrinsic worth. It prefers as more worthy one who is rich, or high-born, or powerful. It is the bane in too many relations of this life. God will show partiality to none in Judgment.

## (1) None to the Gentile, (2:12a, 14, 15):

"For as many as have sinned without the law shall also perish without the law. \* \* \* For when the Gentiles that have not the law do by nature the things contained in the law, these having not the law are a law unto themselves in that they show the work of the law written in their hearts, their conscience also bearing witness therewith, and their thoughts one with another accusing, or else excusing them."

That is to say: Though the Gentiles may be ignorant of the law of Moses, they are not for that reason to be excused, or made objects of partiality. Ignorance of the written law of Moses is no extenuating circumstance. For back of and behind the written law of Moses is another law—the original law and revelation of the righteousness and holiness of God—written in their hearts. It is written on the conscience of every one. From no human heart has it been wholly obliterated. The "work of the law", that is, the decisions and voice of conscience, is written indelibly on every heart. The impartial operation of this principle holds: "There is no respect of persons with God."

## (2) No partiality to the Jew, (2:12b-13):

"And as many as have sinned under the law shall be judged by the law; for not the hearers of the law are just before God, but the doers of the law shall be justified."

## III. The Principle of the Gospel, (2:16):

"In the day when God shall judge the secrets of men by Jesus Christ according to my gospel".

So the ultimate principle by which men shall be judged is the Principle of The Gospel. That principle is best stated in the gospel by John, (Jno. 3:18):

"He that believeth on him is not judged; he that believeth not hath been judged (is condemned) already, because he hath not believed in the name of the only begotten Son of God."

Man's relation to Jesus Christ, therefore, will be the ultimate determinant as to the final disposition of his case at the Judgment bar of God.

## Concluding Observations

1. The final judgment will be complete in its manifestation. The secrets of men shall be laid bare: (1) sins that have been covered up, (2) deeds that no human eye ever saw, (3) words spoken in darkness, (4) unuttered thoughts, and (5) hidden motives.

2. The final Judgment Day is in the future, (2:12, 13, 16):

Note in these verses, (1) "Shall perish", (2) "Shall be judged", (3) "Shall be justified", (4) "God shall judge".

3. The Final Judgment Day is definite and certain: "in the day." (Note the definite article).

4. Jesus Christ shall be the Judge in the Final Judgment, (2:16):

"In the day when God shall judge the secrets of men by Jesus Christ according to my gospel."

## HEAVEN ON EARTH

By B. P. Robertson, Ph.D., D.D.

"And I heard a great voice out of the throne saying, Behold the Tabernacle of God is with men, and He shall dwell with them, and they shall be His peoples, and God Himself shall be with them, and be their God." Revelation 21:3.

I had the privilege and pleasure of cruising by the Isle of Patmos during the Spring of 1922. From our boat we could see the house which has been erected to mark the place where it is supposed John the Apostle lived while in exile on the island. We could also locate the quarry in which John labored during his exile for preaching the gospel. There are about twenty-five hundred people now living on the island. There is a small town on the west coast of the island which we could plainly see. The people on the island now live by quarrying marble and by fishing. The building which marks the place where John lived while in exile there is supposed to be the place where he received the visions and revelations which are recorded in the book of Revelation.

There are many very sacred places connected with the life of Jesus, such as Bethlehem, Nazareth, Bethany, Golgotha, the Garden Tomb, and the Mount of Olives. The Isle of Patmos is equally as sacred as any of these, made so by the appearance of Jesus to John the Apostle there after His ascension. The greatest revelation ever given to man perhaps was that given to Moses at Mt. Sinai. However, the revelation given to John on the Isle of Patmos was of equal importance. The book of Revelation which contains the visions and revelations given to John on this occasion furnishes us with a history of the world from the first to the second coming of Christ written in symbolic prophecy. The selection from the book quoted at the beginning of this message reveals the final condition of this world under the work of grace. That means that heaven will come down to this earth. We pray that the Kingdom of God may come to this earth and that the will of God may be done on earth as it is in heaven. This scripture assures us that our prayer shall be answered and that heaven will ultimately come to this earth. This means that heaven will come into the individual life, and into the home life, and also into the church life.

## I. Heaven in the Individual Life

It has been well said that there are three chambers of the soul of man. Those chambers are: The Intelligence, the Emotions and the Volitions. These chambers of the soul have become defiled by the entrance of sin into the human race. The entrance of sin into a human life brings hell into his soul. Jesus Christ comes to man and seeks entrance into his soul. If man will open the door of his soul He will come in and clean up the chambers and take up His abode there in the person of the Holy Spirit. When He comes He will first regenerate the soul and clean up the chambers, and then take up His abode there. Man opens his soul to Christ through repentance and faith and then Jesus begins His work of establishing heaven in it. After this the Holy Spirit begins His permanent abode in the soul and begins His work of sanctification which is the process of becoming perfect, consummated in the resurrection. In this way heaven is brought down into the human soul, into the individual life. Every person who has had an experience of grace knows this is true.

The disciple of Jesus can maintain heaven in his soul, if he will co-operate with the Holy Spirit who is now abiding in him. The co-operation necessary is the regular and faithful study of the word of God under the direction and illumination of the Spirit. He must also live the prayer life which means the attitude of the soul in constant communion with the heavenly Father, if he would maintain heaven in his soul. This attitude is necessary in order that the Father may have the opportunity to pour forth into his soul the heavenly joys. It is true also that the Christian who

(Continued on page 6)

## The Baptist Record

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JACKSON, MISSISSIPPI

R. B. GUNTER, CORRESPONDING SECRETARY  
P. I. LIPSEY, EDITOR

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Obituary notices, whether direct or in the form of resolutions of  
100 words, and marriage notices of 25 words, inserted free. All  
over these amounts will cost one cent a word, which must ac-  
company the notice.

### I HAVE GREAT SORROW

It can be said with assurance that the secret of all genuine Christian service is found in this brief word: "I have great sorrow." It is Paul who said it, the same one who said truly, "I labored more abundantly than they all." And the first is the explanation of the second for it is its cause. It is in the ninth chapter of Romans where he begins with a breaking heart to write about his kinsmen according to the flesh and their rejection of the gospel. He says, "I have great sorrow and unceasing pain in my heart. For I could wish that I myself were accursed from Christ for my brethren's sake."

They tell us that in the past year there was a falling off of about one fourth of the number of baptisms from the number reported in the previous year, in the Southern Baptist Convention. How was it in your church? In mine the falling off was at least equal to this figure. Is it possible for us to find the cause of it? It does not answer the question to say, "Oh there is always this variation; some good years and some poor!" There's a reason. In this universe of ours it is impossible for anything to exist or come to pass without a cause behind it. We sometimes hear people say, "It is not God's time to favor us." I don't believe a word of it. God is the same yesterday, today and forever. James says of him: "Of his own will be BROUGHT US FORTH by the word of truth; and with him is no variableness, neither shadow that is cast by turning." We cannot put the responsibility of our failure upon God.

If we are not saving people, we had as well go out of business. If we are not saving them, we have already gone out of business, the business that God gave us. This failure is not due to inefficient organization, for the churches and the whole denomination were never so well organized as today. The departments in the church are running smooth and the denominational organization is well articulated. Neither is the failure due to lack of education, for we have more educated people in the pulpits and in the pews than ever before. It is not due to poor preaching, measured by the ordinary standards of preaching. It is not even due to a lack of earnestness of a certain sort on the part of preachers and people, for we are putting more energy into everything we do and say than ever before.

But if we search our hearts there is lacking that compassion which is born of the love of God shed abroad in our hearts by the Holy Ghost which is given to us. Or to go back to the words in which Paul expressed his own feeling for the lost, can we say, we have great grief and unceasing pain in our hearts? Over and over it is said of Jesus that "he had compassion." That means that he suffered with and for them. The suffering of Calvary was not primarily physical. He made his soul an offering for sin. It was the grief and burden of a lost world that broke his heart and killed him, before the Roman soldiers thrust the spear in his side. They didn't understand and marveled that he was already dead.

Paul knew that this compassion, this burden, this grief of soul, this unceasing pain was the motive and the necessary condition of his Christian ministry. It was his prayer that he might know the fellowship of his sufferings, becoming conformed unto his death. Everybody knows that it was the prayer of John Knox, "Lord, give me Scotland or I die", that saved and transformed that realm. If your sermon or mine doesn't save people, it is not necessarily because it is not the gospel. It goes down beyond that. Is it preached under a great burden, and with grief in our souls? Are we true representatives of the one who is the Man of Sorrows and acquainted with grief? If your prayers and mine for the salvation of the lost are not answered, it may not be that they are not according to the will of God, but because they are not soaked in our own blood and tears.

We can never get away from the pain and disappointment we felt once in hearing a preacher tell a congregation that he wasn't going to worry if they were not saved, he had done his duty and they could go on and be lost if they wished. He was no true representative of Jesus Christ. It is not only when the preacher puts not only his time and ability and learning into his sermon, but when he puts his own soul and body and blood into it that he wins. God will give us this preparation for saving people if we will ask for it and seek for it.

### CHESTNUTS AND CHILDREN

Some of you may have read a novel with the title of "Opening The Chestnut Bur", though this writer acknowledges that like most of the children of this generation he has not. But we are not speaking now about the book but about the thing itself. A chestnut bur is a very prickly, forbidding thing. It is as full of spikes as the sun is of rays. It makes the chestnut a very hard thing to handle, a very undesirable thing to come into contact with. But the inside—That is different. There is a beautiful smooth surface as glossy as satin, and as soft as plush. And there is something good for food as well as beautiful to look upon. There is quite a contrast between the outside and the inside. There are people who never saw the outside of a chestnut, and there are others who never saw anything but the outside. And naturally they would have very different ideas of chestnuts.

Now about children. This writer is very grateful that he became a Christian when he was ten years old. Chiefly because if he had waited till mature years, he might never have become a Christian at all. And the reason is just this, he then saw, and has ever since seen, the religion of Jesus from the inside. He has seen that it is beautiful, attractive, assuring, satisfying. And the grace of the Lord Jesus has made life and everything in it different. It helps people to put a better construction upon the acts of others; enables them to sympathize with their struggles and weaknesses, to rejoice in their victories. Every day demonstrates the value of the religion of Jesus, and every year deepens and enriches the deposit of faith which experience brings, like the overflowing of the lowlands by a great river.

But if one grows up without becoming a Christian, everything is different. He sees religion and all Christians from the outside. He knows nothing of their inward experiences, struggles or victories. He sees only what is offensive, and objectionable. He is continually pricked and repelled by the outside of the chestnut bur. He is made critical and hard and cynical. It is a pity that many of us do not have a more attractive exterior, that we do so many things that are wrong, and provoke antagonism. That is the only side of us that the man outside ever sees. Yes, I'm glad I became a Christian early and learned something of what is good and beautiful on the inside.

### DISTINCTIONS AND DIFFERENCES

Distinguishing the things that differ is a clause in two of Paul's letters which has a breadth of meaning and application worthy the earnest study of any Bible reader. It is true that in both cases (Rom. 2:18 and Phil. 1:10) our translations commonly render it "approving the things that are excellent", but in the margin the other reading is found which is probably the original conception. To distinguish the things that differ is primarily a matter of intelligence, an act of the understanding. To approve the things that are excellent is an act of conscience, a moral judgment. The two ideas are closely connected, and the constitution of man being what it is, are inseparable. That is man is both and at the same time an intellectual and moral being, and the two qualities are so closely connected as always to act and react on each other. The moment you distinguish the things that differ, that moment the healthy mind approves the thing that is excellent, prefers the better before the worse, chooses it and adopts it. If for any cause we do not approve the better when we distinguish the things that differ, then not only our morals become corrupt, but our minds deteriorate. We become unable to distinguish the things that differ, if we habitually fail to approve the things that are excellent.

But we strted out to talk about distinguishing the things that differ. A difference is something that is in things. A distinction is something in our minds. Differences are matters of fact; distinctions are the acts of the mind in discovering and noting these differences. If there are distinctions where there are no differences, it is due to a sort of mental bifurcation or seeing double. It is a disease. If there are differences and we fail to make distinctions it is due to stupidity, or an undeveloped mind. The whole process of education or mental development is just along this line, distinguishing the things that differ. You see the difference between one letter and another, one word and another, one fact or thing or truth and another. Our ascent in the scale of knowledge and intelligence is measured by the ability to distinguish the things that differ. As long as every thing and everybody look alike to you you don't know any of them, for knowledge is by comparison and contrast.

The one application in mind now of this general principle is as to things religious and theological. It is quite popular now to blur the vision of truth by saying about various doctrines and practices, that "there is no difference"; or "what difference does it make what you believe." The effort to obliterate all distinctions of faith is intellectual suicide and moral obliquity. It is sure to incapacitate one for any mental activity and corrupt all one's moral judgment. Whenever you do stop distinguishing the things that differ you stop the growth of the mind and become a moron, a person with arrested development. Such a mind when it comes to the study of the Bible will find it a sealed book.

And if the mental discrimination is not promptly followed by a moral judgment, approving the things that are excellent, there will be no further moral and religious growth. The healthy soul adopts the truth as soon as it is seen. To daily with it, to delay obedience to it, to try to compromise, to seek in any way to evade the truth or avoid obedience to it, is to destroy the moral faculty. Alas, that the edge has been taken off so many consciences. Their ears have become dull that they cannot hear, their eyes blind that they cannot see. The driving wheel of moral impulse and religious activity has had all the cogs stripped off and cannot run the machine. Maybe we can understand why Peter says that Baptism is the answer (or requirement) of a good conscience. It is a pretty good test of the strength of one's conscience.

This telegram from First Church, Mansfield, Louisiana:

Third Annual Victorious Life Conference of First Baptist Church, Mansfield, La., now in session. Sixty Baptist preachers here from all parts of state for week of study and inspiration together. Teaching led by Rev. H. R. Holcomb, pastor of this church; inspirational sermons twice daily by Rev. Luther Holcomb, pastor First Church, Sherman, Texas; also attended by large congregations; B. Y. P. U. study classes being held under supervision of State Secretary Moseley. Estimate that the preachers here will reach more than fifty thousand people during coming year.

### CAN JESUS TRUST YOU?

It is a puzzling thing sometimes to know whether to translate a certain word in the New Testament "trusting" or "trustworthy", whether it means "believing" or "faithful", whether it describes a person who believes in Jesus, or one whom you can believe or trust. For example in Titus 1:6 the old Version gives Paul's words about a preacher that he must be one whose children are faithful. The American Revision says "children that believe". The difficulty arises from the fact that the two things are closely connected. They ought to be the same; but unfortunately they seem not to be. Some people profess to be believers whom you are afraid to trust.

Unfortunately, this is true not only of us, but there are some of this kind whom the Lord is afraid to trust. You recall the people in Jerusalem spoken of in the last verses of the second chapter of the Gospel of John. There it is said that "many believed on his name, beholding his signs which he did. But Jesus did not trust himself unto them, for that he knew all men." Here the word for believe and trust is the same. It is possible for people to believe on him and yet for Jesus to be unable to trust them. This is a situation that is worth looking into. And every one of us needs to ask himself the question, not only do I believe in Jesus, but does Jesus believe in me.

In the first place it puts the question mark around your own faith if Jesus does not trust you. Somebody is going to raise the question as to whether these people in Jerusalem described above were saved people or not. And this writer is not going to answer it, because he doesn't know. He simply says the refusal of Jesus to trust himself to them puts a question mark after their faith and so shows it to be a very unsatisfactory article. Our concern is not so much about the condition of those people back there in Jerusalem, but about the one who is writing this paragraph, and the one who is reading it. Can Jesus trust you and me? It may be that people who are convinced or influenced more by the "signs which he did" than by the truth which he taught have an unsatisfactory basis for their faith. That was the trouble with Nicodemus whose story immediately follows. He knew that no one could "do these signs that thou doest except God be with him." But he was a Unitarian who went no further than to see in Jesus a "Teacher come from God." He learned better fortunately. But the man whom Jesus cannot trust, has some defect in his own faith.

Another thing, a man whom Jesus cannot trust is not in the way of growing in faith, in grace and in the knowledge of Jesus. Religion is a matter of mutual trust and reciprocal fellowship. John says in his first epistle, "If we walk in the light, we have fellowship one with another", that is we with Him and He with us. Jesus is more anxious to have fellowship with us than we are with him. This mutual fellowship is also spoken of in the third chapter of Revelation where Jesus stands at the door and asks admission. He says, "If any man will open the door I will come in and sup with him and he with me."

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## Convention Board Department

R. B. Gunter, Corresponding Secretary

On another page you will find a list of the churches which have reported to the Convention Board office the results of their every-member canvass for the 1925 program of the Baptist Denomination.

Letters have been sent out to all the churches which have not reported on the canvas for the 1925 program. Likewise letters have been sent to all of the pastors whose churches have not made reports, beseeching the pastors to complete the work at the earliest possible date. I trust the pastors will read this letter to their churches as they undertake the completion of this work. We shall add to the list in the Baptist Record week by week as the churches report. We are still receiving some reports practically every day.

### One Budget and One Treasurer and One Treasury For Our Mission Funds

Since our connection with the State Board work, we have sought for greater efficiency and greater economy in the Board's work. We wish to call attention to other ways whereby efficiency and economy may be increased. The one budget for all causes is the ideal for us. Our Convention and the Convention Board have expressed their approval of the budget plan. The whole South has emphasized its importance. Hence, every cause, after the allocations have been made and after having accepted the allocations, should magnify its unselfishness by working for the whole program and not showing favoritism or selfishness by seeking to obtain more than its ratio.

The Board office has received during the month of January from the 75 Million Campaign pledges \$2,654.05; for the Lottie Moon Special \$783.02; for the 1925 program \$3,018.24; for Famine Fund \$859.67, a total of \$7,314.98. These amounts have been contributed by the churches, the Sunday Schools and the missionary societies. The amount contributed to the Lottie Moon Special and that contributed to the Famine Fund, or the sum of \$1,642.69, plus 25% of \$2,654.05, or \$676.78, plus 23 1/2% of \$3,018.24, or \$704.22, a total of \$3,028.69, goes to Foreign Missions. This leaves only \$987.17 to be used in our great State Mission work for cultivating the field to produce the funds for all the seven causes and it is very probable that the Foreign Board has received a great deal more than this from Mississippi because the Woman's Missionary societies contributed a great deal which does not come to the Board office. With the year just closing from May 1st through December 31st, the societies sent through their Corresponding Secretary over \$9,000.00 which did not come to the Convention Board office. In all probability the Foreign Board received \$5,000.00 during January while State Missions received less than \$1,000.00. This inequality was due to special appeals for over-and-above gifts. There is no doubt but what the Foreign Board needs it. You never have seen the time when they did not need funds and doubtless never will, but the point is, if our unified budget is the ideal, then all of our forces and departments which are paid and supported by State Mission funds should work for the unified budget rather than to be used by other Boards for neutralizing our efforts in building up a strong unified budget for taking care of all the causes.

Now, as for economy, we would emphasize the importance of one treasury. No department of our State Mission work should hesitate to turn into the State Mission Board office any funds which it handles. The Sunday School Department

and the B. Y. P. U. Department handle their funds which come from outside through our Board office and we keep tab on every cent received in the way of supplement. We believe that it would be best for all concerned for the societies to send their funds to the State Board office and let the Board office be the clearing house. There is no good reason for the State Board's paying out funds to maintain a bookkeeper in its office and then paying out additional funds to the W. M. U. Secretary to handle funds which the Board bookkeeper can handle and there is no reason why the W. M. U. Secretary should have to keep a separate bank account or deposit funds contributed by the societies in a separate account or in her personal account and then have to pay extra for a stenographer or bookkeeper to handle those funds when the State Board bookkeeper can do the same work with almost no more energy expended and with no additional expense. We make this appeal to the societies. The societies need not suffer any uneasiness but what they will have their wishes respected when it comes to the distribution of the funds. Of course, if they were willing for all of their contributions to go into the unified budget, the work would be still more simplified and expenses would be reduced. When we handle the societies' funds which are sent to the State Board office, we have to indicate on the books certain things which require some more time, all of which would be unnecessary if the societies were not seeking credits, but were simply supporting the unified program. Furthermore, all funds which come into the State Board's office are audited once a year by a Certified Accountant and publicity is given to all of this in our State Convention Annual.

We believe in missionary societies. We believe in their teaching. That is their principal work. Aside from that, they are church members as we men are church members. I wish the men had their missionary societies for the purpose of study and then that every man might contribute to the unified budget as an individual member of the church without any desire whatever for credit or special recognition.

But we come back to this question of economy and efficiency. First, why is it necessary to have two treasuries for our Mission funds? Second, why is it necessary to have two people keeping books at the Baptist Headquarters one for the State Board and one for the W. M. U. for strictly mission funds? Third, why is it necessary to go to the extra expense of paying State Mission funds for the State Board bookkeeper and then paying Mission funds out of the same treasury for a bookkeeper of specials which are handled and deposited exclusively by the W. M. U. Headquarters? Fourth, why would not the societies prefer to send all their contributions to the State Board office and thus avoid additional expense and have all accounts audited once a year?

Now, in saying this, we expect that there are those who will not agree, but we are just saying it for the good of the Cause and in order that you might think a little. There is no misappropriation of funds nor squandering of funds.

The W. M. U. Secretary can account for every cent turned over to her. It is just a matter of economy and efficiency. The W. M. U. Secretary said some days ago that the Corresponding Secretary of the State Mission Board in his views of these matters was twenty years ahead of his time. We are not seeking any compliments, we are not seeking recognition, but the things which we are advocating are principles of Christian statesmanship and our Christian people and our

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(Continued from page 3)

would maintain heaven in his soul must be constantly engaged in the unselfish service of his fellow men which is the only way he can serve the Master in this world. Thus we see that any true disciple of Jesus can maintain heaven in his life in this world by the faithful study of the Word, and by the attitude of constant communion with the Father, and by the habitual and unselfish service of his fellow men. Paul and Silas experienced this in the prison cell in Phillipi.

While I was pastor in Atlanta, Ga., Rev. T. E. McCutchen, pastor of the Jones Ave. Church, was holding a tent meeting in one section of the city and invited me to preach in the tent one evening. I accepted the invitation, and preached on the subject, "Prepare to meet God." I gave an invitation at the close of the message for the unsaved to make a profession of faith in Christ. A very tall, handsome young man came to the front and prostrated himself on the saw dust and cried out for mercy. He was under the deepest conviction of sin and of righteousness and of judgment. The Lord by His Spirit regenerated him that night and heaven came down into his soul and he became exceedingly happy. I saw this same man some time afterwards and he was maintaining heaven in his soul and he was still very happy. This will be true of every person who accepts Christ as his Savior and becomes born again of the Holy Spirit and in whose soul the Holy Spirit abides. It is the purpose of Jesus to bring heaven down into the lives of the people who will accept Him as their Savior. He will regenerate them and by His Spirit who takes up His abode in their souls He will bring heaven into their lives and if they will co-operate with Him He will maintain heaven in them. This is the way Jesus intends to bring the Tabernacle of God down to this earth and establish heaven in the souls of the members of the human race. The people in whom the Lord establishes heaven here will be in heaven in the sweet by and by.

## II. Heaven in the Home Life

There are various ideas as to what constitutes a home in this. It is quite evident to any reasonable person that a home is not simply a rooming place for parents and children. The majority of the places called home are only rooming places, which accounts largely for the evil character of the citizens that come out of these places. And it is quite certain to all of us that a home is not simply a place where parents and children take their meals, morning, noon and night. Many of the places called home are just common restaurants where the members of families assemble three times a day to eat their meals. This also explains the source of the evil character of the citizens who come out of these so-called homes. The Creator of man established the first home in the Garden of Eden and made it a religious institution and the members of the family at first lived in the closest fellowship with the Creator. And it was intended by the Creator that every home should be a religious institution in which the members of the family worship Him and in which the parents train their children for God and for heaven.

The Scriptures indicate that the Creator intended that each and every home should be a little heaven on earth. But heaven must come into the lives of the individual members of the family before there can be any heaven in the home. The parents in the home must accept Christ as their Savior and permit Him to bring heaven into their lives as a rule before the children will accept Him as their Savior and allow Him to establish the same in their lives. It is also necessary for the members of the family to give the Holy Spirit right of way in their individual lives before He can create a heavenly atmosphere in the home and enable the members to live heavenly lives. The only way the blessed Savior can bring heaven down into any home is by creating the individual members over again by the Holy Spirit and then taking up his abode in that home in the person of the same Spirit. Besides all this the members of the family who would like for Jesus to bring

heaven into their home will have to observe the teachings of Christ recorded in Matthew 6:33, "Seek ye first His Kingdom and His Righteousness; and all these things shall be added unto you." The members of the family must make first things first in all their living if they would enjoy heaven in their home.

But you ask how can a home maintain heaven in it? There are three essentials in maintaining heaven in the home. The first is the family altar. The family altar means that the members of the family, the father acting as the priest of the home, will meet once a day in some room in the house, and the word of God will be read and all will join in prayer to the heavenly Father. This element is absolutely necessary in the effort to maintain heaven in the home. Then the practice of seeing the good in each other is another essential element in maintaining heaven in the home. The censorious spirit among the members of the family will always keep heaven out of the home. It is impossible to conserve heaven in the home where the members exercise the censorious spirit toward each other. Let the husband see and magnify the good in his wife, and let the wife see and magnify the good in her husband, and let all the members of the family exercise the spirit toward each other. This is the way to conserve heaven in the home. Once again the members of the family must give themselves to the unselfish service of each other, if they would maintain heaven in the home. If the members should exercise a selfish spirit to each other, there will be very little heaven in that home. Each member should endeavor to outdo the others in unselfish service of each other. Jesus taught that the secret of real happiness is the spirit of unselfish service. This spirit will maintain heaven in the home.

While I was pastor in Baltimore I had the privilege of directing the United Evangelistic Work of the city each summer. The last service one summer was held in a tent in the western part of the city. I was sitting on the platform while Detective Tod Hall was proclaiming the gospel. A little woman came up from the rear and touched me. I turned and spoke to her, and she said that she was anxious to see me at my home. I told her that I would be glad to have her call as soon as I returned to the city. When I returned from the little rest she did call and told me the following story: My husband became a drunkard and wasted everything we possessed and gave himself up to the vilest living, and left me with three little children to support. His mother was kind enough to take us into her home and gave me some assistance in that way. But I became perfectly miserable. I decided to secure some poison and give it to each of my children and then take and end all this misery. The first night I tried to give it to one of the children its cry caused my heart to fail me. I tried it the next night with the same result. The third night I was walking the streets in the section of the city where the tent meeting was being held, when I came to you at the tent. I heard the singing and the preaching and it attracted me, and the speaker caused me to change my mind in regard to the method of ending my trouble. I decided that I would accept Jesus as my Savior, and place my children in a home, and then secure employment for myself and in that way pay the expenses. I have done this, and now I wish to join your church. And now I am anxious for my husband to become a Christian too, and I hope you will pray for him. She joined the church the following Sunday, and I baptized her. The next Sunday evening she brought her husband to church, but he would not come inside the church. However, he heard the gospel. The following Sunday evening he came inside, and when I gave the invitation for those who were interested in their salvation to meet me in the inquiry room at the close of the service, this little woman with her husband met me there. He was saved that night and became a faithful member of the church. A few days after this, this same little woman came to see me again and said, We have rented a little cot-

tage down on Monroe Street and we will spend our first night at the close of this day. We wish you to come down this evening and establish the family altar for us. I went down to this little modest home that evening and found the husband and wife and children all there. There were only a few pieces of furniture in the house. I read the word of God and prayed with them, and heaven came into that little home that evening. The family into which hell came and destroyed was now reunited and Jesus had brought heaven into it. And Jesus will do the same for any home where He is given an opportunity.

## III. Heaven in the Church

The church of Christ as an institution has not been established in the world as a saving institution. If so, then the thing to do would be to get every person into the church and they would be saved. But we know that church membership does not save any one. Then the church as an institution is not a social organization. The best society in the world is in the churches of Jesus Christ. But the purpose of church membership is not to be in good society. Neither is the purpose of the church of Christ as an organization to render social service. One of the results of the church as an institution in any community is the improvement of society, but this is not the primary purpose. But Christ organized His church in the world as an institution for the purpose of spiritual service which will always result in the social uplift of the community. The great commission of Christ to His church as an organization in the world includes teaching, evangelism, training and helping the world to God.

The church of Christ in the world as an organization is composed of regenerated people and it is His purpose that it shall be a little heaven on earth. And He will bring heaven into any church of His by first establishing it in the lives of the individual members. But before He can and will do this, the members individually and collectively, must give Christ the right of way in their lives. A church of Christ in any community is an organization, is an organism, is a body of Christ in the community in which it exists. The Holy Spirit makes this body of Christ in the community His temple and He dwells in it and then brings heaven down into it. It is the holy purpose of Christ every one of His churches in this world shall have heaven in it. If there is any church in the world that has not heaven in it, then it is evident that some of the members have not heaven in their lives. Christ will bring heaven into every church where the members give Him such an opportunity. But they will have to give Him a complete right of way in their lives by observing the teachings of Matthew 3:33, "Seek ye first His Kingdom and His Righteousness."

The church of Christ as an institution can maintain heaven in its life by promoting a faithful study of the word of God among the members. No church can sustain heaven in its life when its members are different to the faithful study of the word of God. Furthermore the members will have to be loyal and true in their communion with the heavenly Father in the prayer service of the church. There will be very little heaven in the church whose members are indifferent to the regular prayer meeting. The most important meeting of the church is the prayer service. Again the members of the church will have to live the life of confession of their sins to the church and to each other in the public assembly, if they would maintain heaven in their organization. It has become unfashionable in our day for the members of a church to openly confess their faults in the assembly. The sooner the old fashioned confession of sins comes back in to the church life, the earlier will the churches experience some of heaven on earth. Once again the members of a church will have to give themselves unselfishly to the faithful service of one another and if their fellow men in general in the world, if they would promote the heavenly life in their church. All this was demonstrated in the life of the first Christian church in the world in the city of Jerusalem.

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October, 1924.

There was heaven in that church. And any church of Christ can enjoy the same blessed experience of heaven on earth, if they will faithfully observe the above suggestions.

It is the purpose of Jesus Christ to bring heaven down to the whole earth before He takes earth to heaven. He will accomplish this work by bringing heaven into the lives of the individual members of the human family, and by multiplying the number of the homes into which He brings heaven, and by multiplying the number of the churches into which He brings heaven. This truth He well illustrated in the Kingdom parables that He gave the disciples. The time will come when the Tabernacle of God will come down to this earth and the will of God will be done on earth as it is in heaven. This heaven on earth will not be in the fulness of the heavenly joys as it will be in the other world after the resurrection. But in character it will be the same as that which is to come. Christ is going to reign on this earth until He shall have accomplished this great task before Him. We all should pray and labor to hasten the coming of such a state on earth.

### KOKURA FIELD EVANGELISTIC WORK

By J. H. Rowe

In a Station as large as the Kokura Field there are things to cause rejoicing and sorrow occurring every month. Some of the churches may be progressing in a wonderful way and others may be having serious difficulties. During the month of October the churches in Kokura and Yawata moved forward in a wonderful way. Mr. Kimura of Osaka was with us at these two churches for special meetings, the meetings continuing for two days at both places. There were large crowds at all of the meetings, and many decided for Christ; but the outstanding results of the two meetings was that both churches decided to become independent from the first of November. For several years the Church at Kokura has been making considerable advance towards becoming independent, and this year they are receiving only thirty-five yen per month from the Mission. Therefore it was not such a great surprise for this Church to decide to become independent, but even so it was cause for great rejoicing by the missionary in charge.

The Yawata Church had been without a pastor for about a year, and a few months ago when Mr. Yoshida became pastor here the condition of the Church was rather discouraging. During the year when this Church was without a pastor these good people had suffered many things from many doctors (D. D.'s) and seriously needed the care of a resident pastor. They have been receiving seventy-five yen per month from the Mission and paying the pastor a salary of one hundred yen per month; but from the first of November the Church becomes self-supporting and agrees to pay the pastor one hundred and ten yen per month.

In addition to the decision to become independent, the spiritual condition of these two churches has greatly improved, and they are making special plans for evangelistic work during the coming months.

These are the two churches on the Kokura Field that have been helped to erect church buildings from the Five Year Campaign funds, and we are very thankful to report that they are ready to show their appreciation of the help given them by becoming independent even before the Campaign is closed. We wish so much similar equipment could be provided for the Iizuka and Wakamatsu Churches.

October, 1924.

### Report of Seinan Gakuin Sunday School Fukuoka

How proud we are of our little Sunday School with its enrollment of over a hundred pupils! This number is small but it is a strong foundation upon which to build a splendid monument that will last throughout the ages. The Sunday

School is growing. The teachers are all working and planning for its future progress. Although we feel as I have stated above that we are building on a sure foundation, at times, it seems that the foundation is giving away. Last Sunday week, for instance, having started a new Sunday School class a few Sundays previous, I was anxious to see if new pupils were going to attend. I rushed over to the Sunday School and to my amazement there were only a few small pupils belonging to the Cradle Roll and some of our Middle School boys who must attend present. My heart sank within me when I noticed the empty church. Soon I learned the reason. In hearing distance of the church an Athletic Meet was beginning and was to last all day. Our pupils were all attending.

Sunday has no meaning for them, it seems, except that it is a day for play. Pray for our Sunday School. May we teach the children to feel in their hearts the meaning and need of a Sabbath day of worship.

—Effie Baker.

October 22, 1924.

Nagasaki, Japan, October 25, 1924.

We are glad to report that the Dean of the Nagasaki Commercial College and his wife were converted and baptized into the fellowship of our church here this month. The College is a Government institution and has nine hundred students enrolled.

—J. G. Chapman.

### ANNUAL CONFERENCE OF GENERAL SECRETARIES OF MINISTERIAL RELIEF

In the years gone, a general conference of this class of men has been held at intervals here and there in the Northern states. For the past two years these gatherings have taken place at the St. George Hotel in New York City.

It has been the privilege of the undersigned to attend the last two sessions of this body.

At the last session, November 24th and 25th, there were present twenty-two secretaries, representing fifteen great denominations. Eight of these denominational boards are the holders of some seventy millions of interest-bearing securities, whose annual income is used to give aid and comfort to old preachers and their widows. These securities, in round numbers, are divided as follows:

Northern Methodists stand at the top with Seventeen Millions.

Southern Methodists with about Ten Millions.

Northern Presbyterians with Twelve Millions.

Southern Presbyterians with Two Millions.

Northern Baptists with Eleven Millions.

Southern Baptists with One-Half Million.

Episcopalians with Twelve Millions.

Congregationalists with some Eight Millions.

The reading of these figures before the conference all but created an embarrassing moment for the writer. A stranger, in glancing over them, would never think that Southern Baptists constitute the largest body of Baptists in the world, and not only the largest, but financially the strongest religious body in the South, and yet we are so far behind all the rest as to put us to shame.

Northern Presbyterians organized their first board of ministerial relief in 1717; Southern Baptists exactly two hundred years later. How did it happen that Southern Baptists have been content to turn their faithful ministers adrift in old age, or, at best, dole them out a bare existence?

Baptists are no less appreciative than other people of those great outstanding qualities that make up fine men, but, somehow, in some way, not until these recent days, did they allow their sympathy and aid to be extended in the direction of the wornout preacher. Many an unknown Baptist soldier sleeps today in Hollywood and other green graves of the South, wrapped in the honor and gratitude of the great Baptist hosts of the Southland, while hundreds of equally heroic sol-

diers of the Cross, masterbuilders in laying foundations of great church movements, are groping on in old age in bitter conflict and adversity.

I call attention to one or two outstanding convictions of the men who made up that conference:

**FIRST.** That the principal of justice must prevail to a greater degree in dealing with the man who has worn himself out in the Gospel ministry. That the organization and enterprise which has had the best of man's productive years owes him something more than the actual salary which is paid. He has a distinct and unavoidable moral claim to the protection in disability and old age.

**SECOND.** The conviction was general among these men, some of whom had been at the work longer than twenty years, that the present method of caring for aged and disabled ministers is unsatisfactory, unjust, utterly inadequate, and must be remedied.

**THIRD,** that the present methods of obtaining money for ministerial relief are altogether unsatisfactory, and that a new plan must be found for so doing; that the old method of having nothing but a general relief fund for all must be abandoned (not that general relief must be done away with, for this can never be, but that "the churches", to use the language of the Conference, must come to a contributory pension plan).

Nearly all of the denominations of the North have an annuity plan, which is the contributory pension plan. Southern Baptists have the only one in the South. The object and aim of these plans is to give the minister in disability or in old age, whichever comes first, a pension of \$500.00 a year. That this amount is not adequate on the contributory pension basis is a thing altogether apparent to every one.

The general relief feature, however, with all relief boards must be maintained, for the reason that many pastors will, for one reason or another, never be able to join up in any contributory pension plan.

Thousands, possibly have read that part of the report of the Relief and Annuity Board presented to the Atlanta Session of the Convention 1924 which set out "AN ENLARGED SCHEDULE OF BENEFITS". It was distinctly stated in the report that the schedule cannot be put on now for lack of money.

The great question before Southern Baptists in ministerial relief is, how to provide for that schedule or a better one; how to get the money.

The next report of the Relief and Annuity Board to be presented at Memphis in May will deal with that question in a very definite way, and will outline a method for obtaining the necessary funds.

### ATTENTION, INTERMEDIATES!

Did your Sunday School class or department meet all ten points of the Standard of Excellence for the quarter October, November, December, 1924? Check up and see. If you reached all points write the Intermediate Department, Baptist Sunday School Board, Nashville, Tenn., for Standard application blank. Fill this out and send to Mr. J. E. Byrd, Mt. Olive, Miss., for his approval, whereupon he will send it to us and we will immediately send you a beautiful Standard Certificate with seal for that quarter.

Upon approval application at the end of each quarter the other quarterly seals will be sent as they are earned.

A beautiful Standard pennant will be given to all classes and departments remaining Standard for the year October 1924-October 1925.

All classes and departments expecting to try for a pennant must have their applications for the past quarter in our office before the last of February.

—The Intermediate Department,  
Baptist Sunday School Board,  
Nashville, Tenn.

# Mississippi Woman's Missionary Union

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Is your society getting ready to make the next Year Book? Refer to the one you will need beginning with May, 1925, and ending with May, 1926. In case you are, you will find the "Monthly Missionary Topics" for 1926 on this page most helpful.

### Monthly Missionary Topics for 1926

January—Special W. M. U. Objects (W. M. U. Training School, Margaret Fund, Bible Fund, Christmas Offering and Thank Offering in March.)

February—The Whitening Fields of Japan.

March—The Romance of Home Missions (Showing growth of Southern Baptist churches through the Home Mission Board, particularly in leading centers such as Birmingham).

April—Our South American Fields.

May—Our Hospitals at Home and Abroad.

June—The American Indian (in South America as well as North America).

July—Nigeria.

August—Cuba and Canal Zone (Stressing the imperative needs of these home mission fields).

September—Personal Service: Soul-Winning (Emphasis being on the spiritual aims of personal service).

October—Graded W. M. U.

November—Europe and the Near East (Especially emphasis being on S. B. C. work and opportunities there).

December—China's Spiritual Awakening.

A Letter from Elizabeth Kethley  
Shanghai Baptist College,

January 3, 1925.

What an interesting and beautiful day we have had! To begin with we waked to find it snowing and you know how thrilling that is when one lives where a good snow comes only on rare occasions. We forgot for the day the literal tens of thousands of people in this great land who are hungry and cold. (In the city of Peking the Salvation Army alone is feeding 5,000 people a day.) We entered with zest into the spirit of the snow battle that was waged all the afternoon between the Academy students and College boys. The boys came over to the Woman's Hall first and quickly routed the girls, then staged the first battle for the benefit of the girls, in front of the Woman's Hall. Young people are the same the world over, and Chinese girls are very attractive. At three o'clock I left them yelling and singing, to go to the other end of the campus where the splendid new Kindergarten building is located.

This was the day set to dedicate this, our newest "work-shop", Georgia hall, made possible by the generous gifts of Georgia women. And how I wish you could have been here for the brief service! Miss Bryan, the kindergarten teacher, had her little pupils and the American children on the campus sing for us. The older children marched in singing "Around the Throne of God in Heaven", each holding a green branch. They formed a double line down the centre aisle and the tiny children came in with little lighted candles and marched under the boughs, to the stage where they sang in their sweet, small voices "The Light of the World is Jesus", holding high their candles in the chorus, 16 Chinese children whose "candles" were being lighted in this new kindergarten building. Do you wonder that tears

filled my eyes as I listened? And I am sure that in the heart of all of us were prayers for the homes that these children grown to manhood and womanhood would some day make Christian homes, we pray.

Miss Bryan presented the key to the building to her father, Dr. R. T. Bryan, chairman of the college Board of Managers, who made a fitting speech. The key was to open doors of opportunity, to the Georgia women, to the village people and to our own students who will get their practice teaching there and have the opportunity to preach Jesus to the children.

Dr. Bryan in turn gave the key to Dr. White our College President and after the prayer by one of the Shanghai pastors and the hymn "Jesus Shall Reign", we went down to the kindergarten room where the ladies on the campus had a most delicious tea ready.

An interesting guest was our college carpenter. He has been with the college from the beginning, 16 years and has had a part in every building that has gone up on the campus. He lives just outside the gate in a small house, straw-thatched as most of the village houses are. His only son is a sophomore in college and was on the football team that has just won the year's championship, not losing a single game.

I came back to find that the Academy boys came out victorious in the snow fight after chasing all the college boys in Yates Hall and keeping them there until they admitted defeat. Then they all went home, to their rooms, singing "Shanghai Will Shine".

## YOUNG PEOPLE'S COLUMN

In Training

A recent writer, who had found in a newspaper an item about a violin maker who always went into the forest himself and chose his violin woods from the north side of the trees, writes: "You don't think anything about it now; it probably isn't true. But I'll wager that never again will you wake in the night to listen to the wind without thinking of the great storm-tossed, moaning, groaning, slow-toughening forest trees—learning to be violins!"—Young People.

### Why We Shake Hands

Did you ever wonder why it is that folks usually shake hands when they meet? Perhaps you know that many things we do have come down to us as customs from our early ancestors. Shaking hands is just such a custom.

In the olden days every one had to carry a sword to protect himself from robbers or enemies he might meet. He always kept his right hand on the handle of the sword in order to use it if necessary.

Of course, when he met a friend it was customary to hold out his right hand to show that it didn't hold a sword ready for attack, and the friend did likewise. They shook hands then, as a token of their trust in each other.

Of course the custom doesn't mean that any more! Imagine grandfather or Uncle Jim holding a sword in his pocket! Men no longer need to carry such weapons, but the custom remains with us.—Selected.

The Lord said,  
"Say, 'We,'"  
But I shook my head  
Hid my hands tight behind my back,  
And said,  
Stubbornly,  
"I."

The Lord said,  
"Say, 'We,'"  
But I looked upon them, grimy and all awry—  
Myself in all those twisted shapes?  
Ah, no!

Distastefully I turned my head away,  
Persisting,  
"They."

The Lord said,  
"Say, 'We,'"  
And I,  
At last,  
Richer by a hoard of years and tears,  
Looked in their eyes and found the heavy word  
That bent my neck and bowed my head.  
Like a shamed school boy then I mumbled low,  
"We, Lord."

—Karle Wileon Baker.

## CAN JESUS TRUST YOU?

(Continued from page 5)

Another thing that waits on God's trusting us, is the amount of work we are able to do in his kingdom. We are saved by trusting in him, but other people are going to be saved and blessed by the degree in which God is able to trust us. He will work as far through us as he is able to trust us. The limit of his ability to work through us is only the amount of trust he can put in us. He will go the limit of power and blessing if only he can trust us. A young man is usually promoted in any great business just in the measure that the managers can trust him. Our sphere of usefulness, our measure of power, our radius of blessing to the world just depend on how far God can trust us. Some people get too heavy with success, and have to be demoted. Some are never promoted because "God knows what is in man, and does not need that anyone should bear witness concerning man." How far can God trust you? If our usefulness is limited, we may know the reason, and are ourselves alone to blame.

## CONVENTION BOARD DEPARTMENT

(Continued from page 5)

Baptist people should be the greatest exemplars of Christian statesmanship.

Let's put this 1925 program over in a statesmanlike way. Let's push aside the various and sundry side issues and put over a program which will remove the necessity for these appeals on the side. Let's get on the main track and stay there. We have been at this work long enough to know how to keep our eyes on the central issue and if we are thoroughly convinced that our way of doing the work is better than that employed by others, there is no reason why we should adopt theirs.

## B. Y. P. U. Department

"We Study That We May Serve"  
Auber J. Wilds, Field Secretary

### Report of Clarke College B. Y. P. U.

The following officers have been elected for this quarter: Mr. T. J. Farr, Director; W. C. Mills, president; Burnette Garette, vice-president; Addie Belle Crocker, secretary; Mattie Mae Vinerette, corresponding secretary; S. A. Timms, treasurer; John Courtney, chorister; Amy McDaniel, pianist; Grace Sadler, quiz leader; Robert Bateman, W. T. Douglass, Sudie Pearl McPhail, and Janice Garrett, group captains.

The B. Y. P. U. met the first Sunday in January to reorganize and revise the work. We did not have our new literature so we could not have a discussion of the lesson. We had a short but real interesting program. The service was opened with a song and a prayer. Reverend W. H. Thompson installed the new officers. We had two very interesting talks, one by Mrs. W. H. Thompson, and one by Miss Faye Armstrong. John Courtney gave a piano solo. The program was enjoyed by every member present. Each member left with the determination to make a better B. Y. P. U. member in 1925 than he did in 1924.

The B. Y. P. U. motto is "Unselfishness". We are going to let the world know what our motto is by our works and not by our words only. We are proving what a real wide awake B. Y. P. U. can do. Under the leadership of an inspiring director, Mr. T. J. Farr, we are going to be doers of the word and not hearers only. Mr. Farr knows how to get each member to do his work. He has you working before you realize what you are doing. He knows how to interest the boys and girls so that they can really enjoy the work he gives them to do.

Mattie Mae Vinerette,  
Corresponding Secretary.

### Mississippi Honor Roll of A-1 Unions for Fourth Quarter 1924

We are rejoicing at our successes in the B. Y. P. U. work for the state. The last quarter of 1924 gave us the largest number of A-1 unions of any quarter in the history of the work. We give below the list of those reaching the Standard. There were many others that missed it just by a little, in some cases just a fraction of one point.

Adult Unions:—B. W. Griffith, First Vicksburg; Beaumont.

Senior Unions:—Hazlehurst; Lumberton; Verona; Indian Springs, Perry Co.; Griffith Memorial Jackson; Clinton Union Miss. College; Beaumont Senior; Louin; "Red" Oxford; Paris, Lafayette Co.; Judson, First Columbus; J. L. Johnson, Woman's College.

Intermediate Unions:—Logtown; Pascagoula; Loyalty, Second Jackson; Excelsior Second Jackson; Baldwyn; First Vicksburg; Kingston

Laurel; Louisville; Prentiss; Ellisville; Mt. Olive, Prentiss Co.; Baptist Orphanage; Drew; First Hattiesburg; Beaumont; Pontotoc; First Columbus; Runnelstown.

Junior Unions:—Prentiss; Beaumont; First Laurel; Flora; Eudora; Norfield; Baldwyn; Silver Springs, Pike Co.; Morehead; Louisville; Pascagoula; Oxford; Ellisville; No. 1 15th Ave. Meridian; Doty, First Jackson; Kosciusko; Baptist Orphanage; East Howard Biloxi.

We had 23 unions reporting 100% in Giving, and 9 unions 100% in Bible Readings.

### Grenada Organizes for Efficiency

During the first week of the new year it was the pleasure of the State Secretary to spend a few days with the Grenada church. They had a Junior B. Y. P. U. and an Intermediate B. Y. P. U. with no general organization. They wanted it like it ought to be so it was no trouble to get the results desired. The General Officers for the most part were elected, the Intermediate union divided and a Senior union organized. The general officers elected were: Dr. J. K. Avent, Director; Mr. S. K. McKorkle, Associate Director; Miss Nellie Johns, General Secretary; The leaders for each union elected were, Miss Katie Dear, Junior Leader; Mr. C. E. Vickery, Intermediate Leader; and Prof. A. J. Harrington, leader for the Senior B. Y. P. U. These officers were elected by the church and therefore are responsible to the church and can expect the backing of the church.

### West Laurel Holds Very Successful Study Course

We have the report of the West Laurel church giving the record of attendance, interest and results in their recent B. Y. P. U. Study Course. They used local talent, that is they used teachers from their own and other churches in town. Four classes were taught. Brother Parker of Kingston taught The B. Y. P. U. Manual, Brother Derrick taught Training in Church Membership, Miss Jessie Bush taught the Intermediates and Miss Beverly Martin taught the Juniors. They had an average attendance of eighty with almost a hundred per cent taking the test. On Friday evening they concluded the work with a big social. The rain fell in torrents, but these Baptists came just the same.

### Excelsior B. Y. P. U.

E—stands for Excelsior the highest and best.  
X—stands for the unknown quantity who want to be blessed.  
C—stands for co-operation of those who are loyal to the class.  
E—stands for every one whose interest will last.

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Articles contributed by I. J. Van Ness, P. E. Burroughs, H. C. Moore, Arthur Flake, Misses Lilian S. Forbes, Claire Elise Peters, Virginia Lee, Mrs. Aurora Shumate, H. L. Grice, H. E. Ingraham, and other specialists who have attained success in their respective callings.

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S—Stands for sin we must blot out with zeal.

I—stands for all who are working toward the goal.

O—stands for onward to win many souls.

R—stands for the reason we belong to this band.

B—stands for Bible the greatest book in the land.

Y—means you, and there's plenty to do.

P—stands for purpose that will carry you through.

U—stands for union, so get busy today and be of great service throughout the world, I pray.

### LUCEDALE

When Brother James Howell Street moved to his new field in Lucedale he was agreeably surprised by a large number of improvements.

The good ladies of the church had put their heads together to fix up the pastor's home. Something always happens when women get together. After cleaning up and repairing the house some lady set upon the plan to furnish it.

So the W. M. U. purchased a large number of necessities, including com-

plete furnishings for dining room, kitchen and a bath room. The house was fixed lovely and especially Mrs. Street was surprised.

The Little Minister thoroughly appreciated it for it meant a certain sacrifice for the women. Then too, the gift without the giver is bare and the new pastor realized that with the new furnishing went the love and appreciation of the women. Brother Street knows that the church has set a prestige that he must live up to.

Already the church is planning a big revival campaign for the last part of the summer. The church hopes to secure the services of Brother Mayfield of McComb and Joe Canzoneri of San Marcos, Texas. Both of these brethren have been written for.

—J. H. Street.

### SHUBUTA BAPTIST CHURCH

The Shubuta Baptist Church for the past two years or more has made substantial progress in all departments of the work. Some two years ago the Baptist Record was put in the local budget. Our worthy pastor canvasses the membership every month placing tithing literature in

(Continued on page 12)

## Sunday School Department

By R. A. Venable

### SUNDAY SCHOOL LESSON

Sunday, February 8, 1925

By R. A. Venable

*Christ's Intercessory Prayer.* John 17:1-13.

**Introduction:** This prayer came at the close of our Lord's great discourse. It was spoken aloud in the presence of the disciples, affording them comfort, stimulating their faith and their hope. It was intercessory and has been designated as the "Prayer of the High Priest, now about to take on himself his office and to offer atonement for the sins of the people." It embraces three distinct divisions: (1) His prayers for himself; (Vers. 1-5); (2) For his disciples (Vers. 6-19); (3) For the world (Vers. 20-26). Let us pause in reverence to consider these words which came from the lips of our Great High Priest, whoever liveth to make intercessions for us.

"These things spake Jesus and lifted up his eyes to heaven, and said, Father, the hour is come, glorify thy Son, that the Son may glorify thee, even as thou gavest him authority over all flesh, that to all whom thou hast given him, he should give eternal life." (Vers. 1-2). The suppliant is the Son, the object of his supplications is the Father. In lifting his eyes to heaven he expresses his calm confidence and assurance of victory in the crisis into which the "hour" was bringing him. The hour had struck, the fatal night was at hand. With uplifted eyes, he says, "Father" whose will he came to do. The Sonship antedating all time, and unbroken by the fortunes of his incarnation, lifts up into the light of Heaven, while the powers of darkness gather about him. In the calmness of Sonship he offers his supplications to his Father.

(1) "Glorify thy Son, that the Son may glorify thee." This glorification for which Jesus asks, embraces his death with all the suffering, ignominy, involved in the supreme sacrifice upon the cross, and his resurrection and final elevation to the right hand of his Father. This petition was based upon his unyielding purpose to glorify the Father in it all. That through his suffering, death, resurrection and enthronement, the glory of the Father might be made manifest in the victory of the gospel in the world and consummation of the divine work of redemption. The measure "according as" the decree of salvation was as universal as the needs of men. "As thou hast given to him the authority over all flesh, that all that thou hast given to him, to them he may give eternal life." The universal saving activity of Christ came with his enthronement. "Only by being glorified could the Son give this eternal life, and fulfill the commission with which he was entrusted." (Marcus Dods.) The glory of the Son involved the glory of the Father and involved the destiny of "all flesh."

Here in verse 3 we have a precise definition of eternal life. "And this is eternal life, that they should know thee, the only true God, and Jesus Christ whom thou didst send." There is some doubt, whether the above language is a part of the prayer or a parenthesis thrown by John as an interpretation of what Jesus said, or possibly John is giving the essence of what he said, rather than his exact language. This is neither the time nor the place to settle the question, even were it possible to do so. Eternal life is made consistent in a recognition of the only true God and Jesus Christ whom he has sent. This knowledge is a believing, living practical knowledge of God, as the true God, corresponding to the soul's need, and mediated to men through Jesus Christ, who came to interpret the Father to men. God, revealed in Christ and apprehended by the heart of the believer, lies at the basis of life eternal. Jesus repeats his petition for glorification, but urges it on a different ground.

"I glorified thee on the earth, having accomplished the work which thou hast given me to do, and now Father, glorify thou me with thine own self with the glory which I had with thee before the world was." (Vers. 4-5.) Jesus here recalls the glory which he shared with the Father before the world was; before he laid aside his equality with God, while existing in the form of God, in the exercise of divine prerogatives, all of which he laid aside, "taking the form of a servant, being made in the likeness of men and being found in fashion as a man." (Phil. 2:6-7).

This glory, which passed into an eclipse in his incarnation, he now prays shall be restored to him, that he shall share with the Father once again the exercise of supreme authority throughout the universe. The ground upon which he urges his plea is "I glorified thee on the earth, having accomplished the work which thou hast given me to do." It is not a plea for a reward for his earthly achievements but for progress. The task assigned him on the earth had been accomplished, no longer cause for delay in his advancement to his former glory, and to the throne awaiting him, as Son of God and Son of man. This incarnation did not impair his former glory, nor cloud his consciousness of the continuity of his being, before the world was, nor did the restoration of his former glory necessitate the disrobing of the humanity which assumed, but the exaltation of the human and the divine in one unique personality qualified him to become the organ of the divine glory in the salvation of men.

(2) He now prays for his disciples. (Vers. 6-19.) "I manifested thy name unto the men whom thou gavest me out of the world; Thine they were, and thou gavest them to me; and they have kept thy word." (Ver. 6.) To those whom the Father

had given him he had made known his name, his holiness and fatherly love and care for them. These allotted him out of the world and were favored with revelations of the Father's character and purpose in their salvation. To these he made known the Father's will by special personal teaching. These words of instruction, they had kept.

Illuminated by his word, "They have now known that all things whatsoever thou hast given me, are from thee: For the words which thou gavest me, I have given unto them; and they received them and knew of a truth that I came forth from thee; and they believed that thou didst send me." (Vers. 7-8.) The words of Christ bore in upon the disciples an assured conviction that they were from God, delivered to them through his Son whom he had sent. The best evidence of the truth of Christ's words as divine are the words themselves. An honest reception of these words as coming from Christ, and valued according to their claim upon our faith brings one to know truly that Christ is sent of the Father. His words attest the genuineness of his claim as Son of God and Savior of men. The evidence of Christianity is Christianity itself. The highest test of this evidence is the heart's reaction to it, the hunger and thirst it satisfies, "I pray for them: I pray not for the world but for those whom thou hast given me: For they are thine, and all things, that are mine are thine, and thine are mine: I am glorified in them." (Vers. 9-10.) The joint possession of these disciples by the Father and Son, the Father's by right of creation and preservation, the Son's as a redemptive gift of the Father to the Son, is the ground of a common interest.

In their behalf the Son prays because in them his glory finds expression. This special relation of the disciples to the Father and the Son limits the scope of his intercessory prayer. "I pray not for the world, but for those whom thou hast given me." This limitation is not the controlling principle of his prayers. Jesus enjoins prayer for the unbelieving world (Matt. 5:44), and he, himself, offered prayer for his enemies, while hanging on the cross. Luke 23:34, and for them he died. The special ground of his prayer is that "I am no more in the world, and these are in the world." (Ver. 11.) They were to lose his presence and his council; his companionship and the inspiration which came of it, which comes to an end in his departure. They were left in an unfriendly world the prey of their enemies, and his, subject to the weakness and perversities of their nature, needed the strength and guardianship of the Father.

So he prays "Holy Father, keep them in thy name which thou hast given me, that they may be one even as we are." (Ver. 11.) The pathos of their situation and the perils which threatened his disciples inspired his earnest solicitude. The instruction had given them precepts and examples which were leaving them and were inadequate to insure

their safety. He invokes the Father's tender care and activity; such a oneness as exists between the Father and Son, "One as we are one."

The same fostering care which he had given them while with them, he prays may be bestowed upon them by his Father.

"While I was with them I kept them in thy name, which thou hast given me: And I guarded them, and not one of them perished, but the son of perdition; that the scripture might be fulfilled. But now I come to thee; and these things I speak in the world, that they may have my joy made full in themselves." (Vers. 12-13.) He had been loyal to the trust imposed by the Father in the gift to him of these disciples. And in the Father's name he had kept them and guarded them without the loss of any save Judas, whose treachery and fate he had no power to avert. Now that he is to leave them, he prays that the Father would protect them against the encroachments of evil, in any form which might destroy them and defeat the very purpose of his mission. Now he comes to the Father in the presence of his disciples, speaking in audible tones, he prays that his joy may be fulfilled in them. The joy which he had in the communion with the Father, the joy which filled the heart of Jesus himself in overcoming the trials, the troubles, sufferings and temptations of life. This joy is an achievement, not a gift. It comes as the reward of victory. With the Father's protecting care victory was sure in every struggle, and joy would come with their triumph as it did with him.

### AMONG THE CHOCTAWS

Mrs. Sim D. Thatch of Heidelberg is doing voluntary Christian work among the Choctaws and sends a letter printed below from a nine year old girl whom she has taught. It is the girl's own production after being taught the Sunday School lesson. Mrs. Thatch would be glad to have Sunday School papers and other religious literature for use among these children.

From a Nine-Year Old Choctaw Girl  
December 29, 1924.

It is sometimes said that Baptists have no creed. What we mean by that is that nobody has ever written out a statement belief which Baptists are forced to accept in order to be Baptists. But the word creed itself is derived from a Latin word which means to believe and so everybody who believes anything has a creed. The difference between Baptists and others is that each one studies his Bible and arrives at his own creed. It is wonderful how closely we think together by following that process. In our lesson today Jesus wished to know what his immediate disciples believed concerning himself. He learned from them. The people outside their circle considered him a very great man indeed some of them thought he was one of the old prophets come to life. But as for themselves they believed that he was the long promised Messiah the very Son of God. The most important opinion that anybody ever holds.

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## Department of Evangelism

Conducted by  
Rev. R. S. Gavin, D.D.,  
Quitman, Miss.

### As Dr. Scarborough Sees the Situation

I have stressed our need of a new and immediate emphasis upon evangelism until at times I have self-censured myself for what might seem to my brethren undue alarm or groundless pessimism.

To my mind it is as clear as the sun at high noon that in recent years we have stressed other matters to the alarming—if not criminal—neglect of the main thing—evangelism. Nor have I failed every once in a while to give expression to my convictions through this department. Yet I have never written about this phase of the matter except with more or less reservation. I have hesitated to write all! I have purposely refrained from putting down in cold type my full conviction that organization for campaign purposes, straining the situation all it would bear in order to reach the set-mark, big budgets for home expenses and improvements, money-goals, etc., have slipped into the place held by the tithing of mint and anise and cummin, as practiced by the pharisees in the earthly time of our Lord, and evangelism, like the weightier matters of the law—"judgment, mercy, faith"—has been pushed back to second place. Of course, it hasn't been intentional on our part, as a great evangelical body in Christ. But the alarm about it is that it didn't have to be intentional. The evil has been wrought—and already we are reaping the harvest—a harvest, which in many respects is like the apples of Sodom, which turn to ashes on the lips of the eaters.

I began this paragraph in order to quote Dr. Scarborough, as the caption indicates.

The other day Dr. Lipsey received a letter from Dr. Scarborough.

He forwarded the letter to me. It's an appeal from this great soul-winner for a re-vamping and a re-emphasizing of evangelism. I quote him in part:

"I am deeply distressed about the decline in evangelism among Southern Baptists. Since 1922 baptisms have fallen off among Southern churches from 241,000 to 195,000 in the last year. We have emphasized other things, such as stewardship, campaigns, and other vital matters and have let up in our emphasis on soul-winning. We must call our people back to the main great matter. This is vital and on it hinges much of our hope for future progress.

"We are not baptizing enough people. We baptized a million in five years. We ought to do that well in the next four years and then, with the momentum and organization and spirit, we ought to baptize a million in the three years following, and so on."

Recently the 1925 Program Commission of Southern Baptists met in Nashville. They were brought face

to face with this alarming decline of evangelistic stress and consequent falling off in baptisms. They appointed a committee on evangelism, consisting of Drs. Burts, Dodd, and Scarborough. This committee was asked to do everything possible in the way of rekindling evangelistic fires throughout the territory of Southern Baptists.

It portends good. We are beginning to realize that we must go back where we left off our proper dependence upon evangelism—and that we must bring this vital and essential spiritual force right up to the front of the battle line with all our other agencies.

We haven't unnecessarily stressed a single phase of our big programs—not one. But it's the unstressed note of evangelism that's already beginning to handicap us. Let us recoup our loss—make amends for our lack—by fixing as our goal a revival in every Baptist church in Mississippi in 1925.

### This Brother Hasn't The Bulletin Idea

I have a letter from one of our busiest city pastors. He says: "I want to commend you for the plan you are promulgating regarding evangelism. I feel that if we, as your brethren, will co-operate with you that this year will mean much to kingdom development and the salvation of the lost."

This busy pastor says he can give a good part of his time during July and September to evangelistic work.

Thus far this fine pastor's ideas are correct. But further in his letter he says: "I suppose this evangelistic work you are planning is for places where they seldom have such services as you are contemplating. In other words, it is to be missionary work—a labor of love."

I quote our brother because some others may have the same idea as to the purpose of the bulletin. When our Brother Tull called for volunteers a few years ago, in order to put on a state-wide evangelistic campaign, this was the outstanding idea—purely missionary-evangelistic work, as our brother says, "labor of love."

But the present plan contemplates a much wider range than that. To be sure many of the pastors and singers who enroll in the bulletin shall have ample opportunity to do gratuitous—purely missionary—work. But what I am about is the bringing together of a church and a preacher or singer in an old-time revival meeting—whether the two meet in a city, or town, or community settlement, makes no difference. In fact, I confidently expect some of our strongest city congregations to ask for our bulletin before the year closes in order to secure needed and immediate help in evangelistic campaigns.

### Pastors and Singers Responding

Our pastors and evangelistic singers are responding to the call to enroll in the bulletin—rather, they are complying with my request. One of our strong churches in conference endorsed the plan and forwarded to me a copy of the resolution. Thanks! Some of the busiest pastors in the state have already enrolled. Many of these men, I know, receive more calls for meetings during the year

than they can possibly accept. And yet they have realized that from the standpoint of utilizing all their available time the bulletin is the best agency we have.

I want others to send me their names. As soon as the clouds begin to fade out of the heavens our people—city, town, country—all alike—will begin to think in terms of a revival. Many of them will want the bulletin. And I want to have it ready for them when they are ready for it.

### Every Union Meeting Calls for Several Baptist Meetings

Our brethren had just as well make up their minds that union meetings will continue to be held in Mississippi for a long time to come. And the right kind of management—the right type of evangelism—can turn those union-campaigns into denominational evangelistic agencies. To say that no good comes of the average union meeting is a claim that cannot be established. But to let them supplant denominational evangelism is fatal. Every union meeting makes possible larger net results of denominational evangelism. If union campaigns break up the fallow ground, denominational evangelism properly carried on cultivates the soil and reaps the harvest.

### What the Brethren Are Saying

Here are some sample comments from the field—comments on the bulletin-idea and the department of evangelism:

One Brother writes:

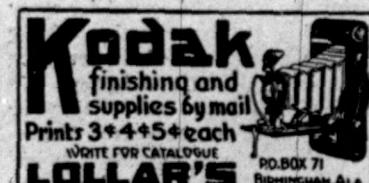
"I have been reading your contributions in the Record—and you have written some fine things. Evangelism is the most important thing in our work because it is the one thing which touches and spiritualizes every other phase of endeavor. It is not a 'department' of Christian work—but a spirit, an effort, a

## SORES

BOILS, CUTS and BURNS have been healed since 1820 with

### Gray's Ointment

Sold by all druggists. Write for sample to W. F. Gray & Co., 708 Gray Bidg., Nashville, Tenn.



policy to be projected into every department—and I am glad you are making it first and calling so vigorously our attention to it. Count on me in the great task. We are spending a lot of time readjusting, polishing, and bragging on our guns. Let's shoot—and shoot by salvo and shoot simultaneously."

Another says:

"For some time I have intended sending you my name to go into the bulletin—but have just neglected to do so. You are doing a great work in your department. The Lord bless you and make you a great blessing to the churches."

Comment: There are hundreds of pastors in the state who intend to enroll in the bulletin—but like this fine pastor, they have neglected to do so. Brother, you owe it to the cause, I think, to enroll.

Another leading pastor in the state concludes his letter to me this way: "I trust this will not be construed as in any measure advertising for, or soliciting invitations for, meetings."

Comment: This splendid pastor has given expression to the sentiment of hundreds of others. No, this is in no sense a bid for a job. It is a simple plan whereby I hope

(Continued on page 14)

## PNEUMONIA

Call a physician. Then begin "emergency" treatment with

**VICKS**  
VAPOUR  
Over 17 Million Jars Used Yearly

## CAN YOU ANSWER THESE QUESTIONS?

Is this the time to RETRENCH or ADVANCE in FOREIGN MISSION GIVING and PLANNING?

1. The whole world presents an extraordinary MISSIONARY OPPORTUNITY.

2. GOD is giving MARVELOUS SUCCESS to such FOREIGN MISSION WORK as we are attempting.

3. More YOUNG PEOPLE than ever before say that God has called them to FOREIGN MISSION SERVICE.

What do these things mean? Is this the time for Southern Baptists to give LESS to FOREIGN MISSIONS or to give MORE?

Who will take the responsibility for not entering or abandoning fields where God has made marvelous opportunities for the gospel? Of retiring when God's blessing on the work is so bountiful? Of denying young people the privilege of a service to which God has called them and for which they have spent years to fit themselves?

No audible voice from HEAVEN could more plainly speak to Southern Baptists than these facts speak. WHO WILL TAKE RESPONSIBILITY FOR CONTINUING RETRENCHMENT?

UNLESS the Foreign Mission Board's receipts are INCREASED PROMPTLY, EVEN MORE DRASIC retrenchments are inevitable.

FREE LITERATURE will be sent to those who will read or distribute it

J. F. LOVE,  
Corresponding Secretary  
Foreign Mission Board, S. B. C.  
Richmond, Va.

(Continued from page 9)

the homes. We have quite a few who become tithebers. The membership is now the largest in the history of the church. The Sunday School and B. Y. P. U.'s have grown and our last report to the Association shows quite an increase in average attendance. Our Woman's Missionary Society led the Association in gifts, making almost entirely free will offerings. We have accepted our quota for 1925 as our objective and feel sure that we will easily reach it. We have made a member to member canvass for this and the local budget at the same time, and look forward to the coming year with good hopes for greater things. Will make our offering next Sunday to the Near East Relief Fund. Our Thanksgiving offering to the Baptist Orphanage was over \$100.00. Our quota was \$9,000.00 on 75 Million Campaign and paid \$9,700.00. The writer has been a member of the Shubuta Baptist Church for more than a half century. When it was fourth time Rev. Wm. Thielen baptized me; we ordained Rev. O. D. Bowen and called him, also Rev. J. M. Phillips, and called him. Half time church, Dr. J. A. Hackett, Rev. L. E. Hall, Rev. J. J. Walker and others. We went to full time when Rev. Roy Chandler was pastor and since then Rev. O. P. Estes, G. S. Jenkins and Dr. A. R. Willett and present pastor is Rev. C. M. Morris. We have never been able to pay these men what they are worth, the church pays all they promise. The membership is developed in giving or paying but do not attend the stated meetings of the church as they should, especially the men; the pastor becomes discouraged and we lose them. If they prepare their sermons and labor to preach and the members are absent we cannot blame them for leaving us.

—W. H. Potton.

Shubuta, Miss., Jan. 14, 1925.

#### APPRECIATION

Rev. T. J. Miley, 70, for 35 years one of the best known Baptist pastors in Mississippi, passed away peacefully at his home in Newton at 8:20 o'clock P. M., January 15th. Death was due to paralysis, from which he had suffered for several years. He had been confined to bed for about three weeks preceding the end.

Funeral services were held at 3 o'clock Friday afternoon, the 16th, in Union Church, Mayton, Rankin County, Miss., where for many years he made his home, raised his family and served nearby churches. The services were conducted by Rev. D. Jasper Miley of Gunn, Miss., Rev. W. H. Thompson of Newton, and Rev. D. W. Moulder of Lorena, and the body was laid to rest in the family plot of Union Cemetery. Like his life, the services were simple, but sincere and loving tributes were paid his hallowed memory by sorrowing kindred and friends.

The career of Rev. Miley was a most remarkable one from every standpoint, a source of inspiration and blessing to the thousands with whom he came in contact during a public ministry of 35 years. It is

the career of a country boy, who touched by the saving grace of God and set apart to preach the gospel, answered that call with all the power of his life, conquering by tireless effort the great difficulties that confronted him in preparation for his ministry of service and pushing forward ever toward the goal, sacrificing, toiling, incessantly and wholly devoting his life, his energy, his all to the service of his Master and the blessings of his fellowman.

Thomas Jefferson Miley was born April 9, 1855, in Scott County, Mississippi, at the home of his grandparents, seven miles south of Morton, being the son of D. G. and Artemesia Myers Miley. The home of his parents at that time was at White Oak, near Gunn, Miss.

"Jeff," as he was known by his boyhood friends, was the first of eight children. His parents were poor and like most of the other settlers in that section made their scant living chiefly by tilling the soil. The family resided at White Oak until the outbreak of the Civil War, when the father bade them adieu and responded to the call of the Confederacy, taking the wife and children to the home of his parents then four miles south of Brandon, there to remain until he might be able to return from the conflict—which after several weary years he was able to do, having served with valor.

His health broken by wounds and exposure of the war, he took the family to Strong River, Smith County, one and a half miles east of Daniel, where he sought again to establish a home and eke out a living as best he could with the aid of his faithful wife and small children.

In this critical period Jeff was a great help, being by nature a hard worker and a frugal lad. Here Jeff remained until some time after his marriage December 10th, 1873, at Mayton, Miss., to Missouri Ann Franklin, daughter of T. J. and Caroline Purvis Franklin; his marriage taking place when he was 18 years of age. To this union there were born ten children—seven girls and three boys, five daughters and the three sons still surviving.

Soon after their marriage Mr. and Mrs. Miley moved to Mayton, where they continued to make their home until the year 1903. Here he farmed during the week and served far away struggling country churches, riding to them at the end of the week on horse or by horse and buggy. No weather was ever too severe nor anything ever too important to prevent him from fulfilling his appointments, no matter how far away might be the destination nor what difficulties confronted him.

#### Schooling and Ordination

There were few schools in those days, especially in the rural sections. During his boyhood he was able to attend occasionally for a month or so only, and this limited schooling barely fitted him to read and write intelligently.

He joined the Baptist Church at Rock Bluff, Smith County, the fifth Sunday in August, 1872. A few years afterwards he became impressed with the call to preach the gospel, and resolved to heed that call. He was licensed to preach in

October of 1884 and ordained at the same church September 6, 1885, Rev. W. R. Butler and Rev. W. P. Chapman, both deceased, officiating. Realizing the necessity of further education, he moved his family in 1885 to Sylvarena, Smith County, to enable him to attend school there, remaining for ten months. Again in 1887 he attended the same school for five months, riding back and forth week-ends from his home at Mayton, and at the same time serving far-away churches. Then, after he had been preaching for several years, he managed in 1891 to get off for a month to attend a Bible course in Howard College, Birmingham, Ala., for a month, returning the following year for another month. In 1893 he took a month's Bible course in Mississippi College at Clinton, and in 1895 a two-months' course in Mercer University, Macon, Georgia. This was the extent of his schooling. But meantime he was accumulating a library of religious works and treatises and spent much time at hard private study, meditation and prayer. At the same time he never neglected any opportunity to associate with ministers further advanced than he and through their personal association and the study of their writings was able to further

advance his education. He was also a student—first and foremost of the Bible itself, but of other subjects as well.

#### Public Ministry

Almost the whole of his 35 years' public ministry was devoted to struggling country churches. He had rather serve a struggling country church for no salary at all than to serve a well to do town church at a fancy salary; in fact he a number of times turned down calls from well to do churches in preference to those from little churches that still were in the missionary stage.

His public ministry began at County Line Church, near Puckett, Rankin County, in the year 1886.

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These books are offered only to ministers and students for the ministry who reside in the United States and Canada.

Any work may be ordered, or all five will be furnished by mail upon receipt of postage, which may be sent in stamps, check, draft, or money order.

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## Teach your child Internal cleanliness

THE mother who permits constipation in her baby or older child is risking the health, even the life, of her little one.

Fretfulness, feverishness, night terrors, grinding the teeth in sleep, biliousness, coated tongue, loss of appetite, any of these may indicate constipation. Poisons from the child's stagnant intestine are flooding the little body, and if left unchecked may lead to serious consequences.

#### Avoid Laxatives—Say Doctors

A noted authority says that laxatives do not overcome constipation, but by their continued use tend only to aggravate the condition.

Medical science has found in *lubrication* a means of overcoming constipation. The gentle lubricant, Nujol, penetrates and softens the hard food waste and hastens its passage through and out of the body. Nujol is not a medicine or laxative and cannot gripe. Like pure water, it is harmless.

Let your infant or child have Nujol regularly, and see rosy cheeks, clear eyes and happiness return once more.

Nujol is used in children's and general hospitals and is prescribed by physicians throughout the world.



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REG. U. S. PAT. OFF.  
For Internal Cleanliness

Thursday, February 5, 1925

## THE BAPTIST RECORD

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ENBERGER  
LOUIS, MO.

From that time on to the year of his retirement in 1920, for 35 years, he served 32 different churches, much of the time serving as many as six or eight at the same time. Some of these he served for many years, and several of them he organized. All of them under his ministry and faithful service were built up, some of them being now among the strongest country churches in the section of the state in which they are located.

His ministry for the most part was in the counties of Rankin, Smith, Scott, Simpson, Jasper, Newton and Jones. Up until the year 1903 all his charges were reached from his home at Mayton, where he maintained his farm, working thereon between trips to his churches. Some of these were 25 or 30 miles distant and the only way to reach them was along poor country roads by horseback or with horse and buggy.

Meantime, he was rearing a large family, giving them the benefit of the best education possible, sending four of them to college.

In 1903 he moved his family to Taylorsville, Smith County, where they resided for a year and a half; then to Newton, where they lived for eight years; then to Bay Springs for an eight-years' stay; then back to Newton the latter part of 1919. All of these moves except the latter were necessitated by his work, the latter having been made upon his retirement from the public ministry and to take up residence in his home.

## Traveled 84,409 Miles

During this service of 35 years in serving 32 churches he traveled 84,409 miles, a big part or most of it over country roads horseback or in a buggy. This probably does not include thousands of miles traveled for other purposes made necessary by his work as a minister of the gospel and servant of God. According to records kept by him, he preached during this period 6,237 sermons; 1,491 persons were baptized by him and many others joined church under his preaching. He conducted scores of revivals, officiated at scores of marriages, and scores of funerals. He made hundreds of visits to the sick, ministered to the needy and ever sought by precept and example to help along his fellowman and carry out the teachings of his Master. He never turned a deaf ear to a call for aid and was ever ready at any hour of the night or day to lend his assistance or offer his counsel to one in need, whether physical or spiritual. Thousands of dollars were given by the churches which he served to religious purposes—missions, orphanage, etc. His total salary and income from all sources for ministerial work—including revival offerings, marriage offerings, etc.—for the 35 years' service was \$37,190.34, an average of \$1,062.38 a year. The smallest salary received by him for any year's work was \$95.15 and the highest was \$1,454.30, in the year 1905. A number of the churches which he served were able to pay him less than a hundred dollars a year; the highest paid by any individual church was \$500, paid by Newton church in the years 1905-7-8-10-11 (Newton First Baptist and later Newton Central).

## Names of Churches Served

Names of the 32 churches served by him from the beginning to the end of his public ministry are as follows:

County Line, Simpson County; Shady Grove, Smith County; Union, Rankin County; Rehoboth, Simpson County; Campbell's Creek, Simpson; Beulah, Smith; Hopewell, Scott; Sardis, Smith; Macedonia, Simpson; Homewood, Scott; Dry Creek, Simpson; Springfield, Scott; Pulaski, Scott; Rock Hill, Rankin; Shady Dell, Rankin; Fannin, Rankin; Raleigh, Smith; Liberty, Smith; Magee, Simpson; Zion, Rankin; Rock Bluff, Smith; Poplar Springs (Summerland), Jones; Taylorsville, Smith; Newton, Newton; Central, Newton (since dissolved); Hickory, Newton; Bay Springs, Jasper; Montrose, Jasper; Poplar Springs, Newton; Wissner, Smith; Lake Como, Jasper; Sylvarena, Smith.

From these churches thousands of men and women, boys and girls, have gone out benefited by his faithful ministry; some have themselves gone out to preach the gospel; others to carry the message to far-away lands; all to live better lives for having heard him and known him. All over the land there are those who remember him as their friend, and the extent of his influence through and in them for good could never be measured.

His preaching from beginning to end was characterized by a simplicity, a directness and force comparable almost with that of the divine message itself. His message ever was to the plain people—and always it was plain enough to be comprehended and accepted by them, whether saved or unsaved, high or low, ignorant or the most intelligent. He denounced sin in all its forms, never hesitated to proclaim the right nor to declare publicly and privately against wrong, whether it be in the individual, the community or society itself.

In his home he was the same devoted, faithful and loving husband and father; endeavoring always to carry out in actual practice the religion that he publicly proclaimed. That he did this will be attested by anyone who knew him in his home. He provided to the very best that he was able for the needs of his family; never a one of them appealed to him in vain. He gave them the best education possible, providing college advantages to those who would take them.

He was an incessant worker. There was scarcely an idle moment in his life. If not at study or engaged in some phase of his ministerial work he was always to be found at some other useful employment—working like a farm hand in the field during most of the years of his ministry to supplement the meagre income from his church work and the better to enable him to support his large family.

He was a martyr to the cause of Christ, his health finally failing and compelling his retirement from active service. He was a true and faithful servant, one whose ministry God abundantly blessed; one whom thousands he served as pastor will arise and call blessed; one of whom it may truthfully and fittingly be

said:

"I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day."

## Surviving

Widow, Missouri A. Miley; five daughters, three sons, two brothers, two sisters, many other relatives.

Daughters: Mrs. J. C. Howell, Mrs. H. N. Holyfield, Mrs. R. A. Kennedy, all of Puckett, Miss.; Mrs. G. S. Jenkins, Forest, Miss.; Mrs. B. L. McKee, Cleveland, Miss.

Sons: D. J. Miley, J. P. Miley, Newton, Miss.; C. S. Miley, Fort Pierce, Fla.

Brothers: Abb Miley, Mendenhall,

Miss.; C. W. Miley, Puckett, Miss.

Sisters: Mrs. J. M. Franklin, Mab-  
gee, Miss.; Mrs. T. J. Cooper, Mor-  
ton, Miss.

## Frost Proof Cabbage Plants

Early Jersey, Charleston Wakefield, Flat Dutch, Succession, Copenhagen Market. Postpaid, 300—75¢; 500—\$1.00; 1,000—\$1.50. F. o. b. Summerville, 1,000—\$1.00; 5,000—\$4.50; 10,000, up at 80¢. Big Boston, Iceberg Lettuce, Bermuda Onion, same price. Satisfaction guaranteed.

D. F. JAMISON,  
Summerville, South Carolina

Big Savings on  
Church  
Pews

Replace those old pews  
with our beau-  
tiful new de-  
signs. Our prices are  
the lowest grade  
workmanship and  
materials. Satisfaction guaranteed. Write  
today for prices and illustrated circulars.

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Hopkinsville, Kentucky

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handsome velvet Scripture mottoes. Good  
commission. Send for free catalog and price  
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Silent Partner?

A partner who works night and day, every day in the year; who will always advance you money; who is always working for you and gives you all he makes; who is absolutely safe?

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Bank & Trust Co.

JACKSON, MISSISSIPPI.

J. M. Hartfield,  
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O. B. Taylor,  
Vice-President.

Quick Relief to  
BRONCHIAL  
SUFFERERS

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bronchial colds are  
relieved promptly by the  
vapor of Cresolene  
—the standard  
drugless treatment  
with forty years  
of successful use  
its guarantee. The most widely used  
remedy for whooping cough and spas-  
modic croup.

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Vapo-Cresolene.

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62 CORTLANDT ST., NEW YORK.

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White Spine Cucumber Seed,  
Mayo's Blood Turnip Beet Seed,  
Southern Giant Curled Mustard Seed,  
Black Seeded Simpson Lettuce Seed,  
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with our illustrated catalog of Seeds for  
the South.

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and price list of Farm Seeds free  
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## COLLEGE COLUMN

## University

Miss Ella Wright and Mrs. Christopher Longest delightfully entertained the University girls, who are members of the Oxford Baptist Church, with a tea. The tea was at the home of Mrs. Longest.

The University department of the Baptist Sunday School had the pleasure of hearing Mr. Frank Leavell, the student secretary, at the Sunday School hour January 11, 1925.

Miss Johnston, the M. S. C. W. Baptist student worker, is on the campus this week helping the students organize a Baptist Students' Club.

—Anna Keirsey Rosamond,  
Reporter.

## M. S. C. W. News

Exams are holding full sway at the college this week. A poster recently used was one on which there were several "Ex-am-O-grams". Some of our talks at the noon-day prayer meeting have been along the line of "tests" and "honor", and in every way we have tried to fall in line with the spirit of the week!

The S. S. class continues in the Baptist Room on Sunday mornings. This is made necessary for those who, on account of not having been vaccinated yet, cannot attend services down town. The Room was filled with girls on last Sunday and Frances Nuchols, our B. S. U. President, served as teacher. It was a fine class.

Mrs. Earl Burris was at home to our group of "Foster Mothers" on Tuesday afternoon. Mrs. Burris is chairman of this group and is doing everything she can to strengthen the ties between the local folk and the college girls.

The church bulletin for last Sunday carried the picture of Mr. F. H. Leavell. It also contained other interesting information for college students. A copy of this was sent to every Baptist girl at M. S. C. W. who was unable to be at church Sunday.

What will prove to be perhaps the largest study course of the year will be held next week—The People Called Baptists. We are endeavoring to enlist as many girls as possible. This is a good week for such a course. Exams are just over, everyone is free, the book is attractive, the hour of the meeting is good, and there is every indication that this course will be splendid.

At a recent banquet of the Baraca Class a brief program was given by the college girls. Miss Garner Walker was in charge of this feature. She presented the following: Miss Emmett Lewis, Martha Lagrone, Willie Argue, Vee McLellan, Ruth Sham, Ollie McLaurin and Miss Powers and Miss Alexander. This same program is to be repeated early at the Rotary Luncheon.

Those having part in our noon day meetings are: Rosanel Aldridge, Bonnie Jean Montague, Eva Bledsoe, Lucile Spain, Elizabeth Wyse, Garner Walker and others. These meetings are well attended. The prayer calendar for this week includes Dr. Gunter, Dr. Lipsey, our pastor back home, Student Government here and our Study Course next week. Each week a new calendar is arranged.

The membership committee of the S. S. Classes and the Campus Council are still functioning. They meet regularly every week. Their regularity in meeting increases our efficiency in performing.

Mississippi A. and M. Notes  
By W. M. Covington

Daily prayer services are being held at the Y. M. C. A. at the noon hour this week. Our Baptist revival begins next Sunday and we are looking forward to a great meeting. Dr. Hamilton of New Orleans is to preach for us.

Arrangements have been made for a social for our Baptist boys and the M. S. C. W. Baptist girls. This social is to be held in Columbus on Saturday night, February 21.

The series of Bible discussion groups on the halls of the dormitory ended last Tuesday night with two groups reporting 100% attendance. The discussions have aroused more interest this year than ever, and more students have taken an active part.

At dinner following the Sunday morning service father criticized the sermon. Mother disliked the blunders of the organist. The eldest daughter thought the choir's singing was atrocious.

"Well," said small Tommy, "if you ask me I'll say it wasn't such a worse show for a nickel apiece."

(Continued from page 11)

to bring a preacher and congregation together in a good old-time Holy Ghost revival.

A young lady writes: "I am writing to offer my services in evangelistic meetings as pianist and personal worker. I believe you did not list pianists in your requests, but I love the work, Dr. Gavin, and am eager to serve in the capacity of regular pianist and personal worker."

Comment: This young woman is entirely in line with the plan. Indeed, it would be ideal if every phase and department of evangelistic work should be largely represented in the bulletin.

I want to commend most heartily this young woman's purpose. She is now teaching in the public schools of the state—she has had excellent educational advantages—and later on she expects to take a course in the Training School in Louisville, Ky.

Another pastor says: "From the standpoint of religious business and the conservation of denominational energy, your plan is practically ideal. I want to endorse it with all my soul. And while, as a rule, I receive more invitations for meetings during the year than I can accept,

yet under the plan you propose I may be able to wedge in some time which otherwise might go to waste. I want you to enroll me as probably available most any time, and yet not a dead sure thing at any time. You know how it is with pastors of large congregations."

Comment: This Brother states the whole thing correctly. I want every busy pastor in the state to read the above paragraph from his letter—and digest its import—and follow the example set by this busy city pastor.

BAPTIST STUDENT  
CONFERENCE SURE  
By Merrill D. Moore, Student  
Chairman

Frank H. Leavell announces action of Inter-Board Commission guaranteeing Mississippi students 1925 Conference. Truett possibly on program.

Baptist students all over the South, and especially those of Mississippi are greatly interested in an announcement that has recently been made by Mr. Frank H. Leavell, Executive Secretary of the Inter-Board Commission of the Southern Baptist Convention.

In this announcement Mr. Leavell states that at the recent meeting of that Commission in Nashville, it was unanimously voted to support the several State Conferences for Baptist Students for next year, as was done in the past year, rather than promote three Regional Conferences which would have met at convenient places throughout the South, as had been proposed.

This is of especial importance because it guarantees a State Conference for the Baptist Students of Mississippi. By this plan, many more students from this state, as well as other states, will be able to attend the Conferences than would be possible had only three of them been held throughout the South. Furthermore, the action of the Commission in supporting the several state Conferences will make it possible for a much better program to be arranged at each of the Conferences.

The Conference for our state, it will be remembered, is to meet at Columbus on October 30-November 1, 1925. It is very probable that Dr. George W. Truett of Dallas, Texas, will be the principal speaker on the program.

At the Conference in Hattiesburg last fall there were over 500 delegates. An even larger number of students are expected to be at Columbus this year.

## SING! SING!

An all day singing meet at Caesar Church Sunday, January 4, 1925, and elected the following: Brother N. Breland, chairman; Brother E. C. Pigott, vice-chairman; Mr. Louie Gipson, secretary and treasurer; Mr. Tom Lee, general leader; Mr. Otis Lee, leader for soprano; Miss Freddie Jones, leader for alto; Mr. Willie Lee, leader for tenor; Mr. Luther Baker, leader for bass.

—Louie Gipson.

## IN MEMORIAM

## Died

At the T. B. Sanitorium on January 15th, 1925, Mrs. Mamie Roach died. She was born May 13, 1869, and married to E. L. Roach May 14, 1893.

Sister Roach suffered about two years. The hope of friends and loved ones was for her recovery, but she gradually grew worse. She was a consistent Baptist church member of Kilmichael Baptist Church, a loving companion and faithful friend. Her remains were brought to Kilmichael and laid to rest in the presence of a host of friends and loved ones. She rests from her labors and her works do follow her.

The funeral services were conducted by the writer.

—J. W. Eidsom.

## Mrs. C. J. Miller

On Monday morning, January 19th, 1925, God called from her suffering Mrs. Charlie Miller, age 32 years, wife of C. J. Miller of Blodgett, Miss. Whereas, in her going the Baptist Church and W. M. U. realize the loss of one of its loyal members as well as a loved neighbor and friend.

The body was shipped to Goodwater, Ala., together with beautiful floral offerings. Interment took place in Mt. Olive Cemetery near her girlhood home in the presence of many friends and relatives.

That Better Land has a richer store than ever we have guessed, since she is there forever more, mid peace and joys and rest.

Mrs. C. H. West,  
Mrs. A. Graham,  
Mrs. J. J. Flack,  
Committee.

## Mrs. Sallie Jernigan

On December 9th our church and community were made sad over the departure of Sister Sallie Jernigan, who died at the age of 36 years. Although she had been in ill health for several months, her death was preceded by an acute illness of only a few days.

In her early girlhood she confessed Jesus as Lord, and her after life gave abundant evidence of the genuineness of that confession. In woman's greatest sphere, the home, she wrought faithfully and well. Her children show in their lives the marks of her ceaseless care and wholesome influence. In spite of ill health she was often found in her place at her church that she loved so intensely. Her spirit of worship and her eager attention were an inspiration to her pastor.

Besides her many devoted friends, she leaves a husband, Brother R. E. Jernigan, and six children to whom her memory will always be a benediction.

—One Who Knew Her Well.  
Louisville, Miss.  
Jan. 29, 1925.

## Puckett

Robert Puckett was seventy years of age when he died, at his old home. He was buried at the Merchant cemetery. He was first married to Miss

Thursday, February 5, 1925

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Lucy Hymen. To them were born six children, five yet living and one dead. He leaves forty grandchildren and five dead; six great-grandchildren.

Brother Puckett was a member at White Oak Church and a good deacon. He was a good man in his home community and church.

May the Lord comfort and care for his loved ones.

—D. W. Moulder.

#### Obituary

Another watchman fallen on January 16, 1925. Brother W. H. Thompson, D. J. Miley and myself buried Rev. T. J. Miley at his old home at Mayton. He lacked some three months being seventy years old, and preached thirty-eight years. He was sound in the faith, and in doctrine, led hundreds of people to the Lord; organized and built up many churches. He was one of our pioneer preachers, and was one of Mississippi's best preachers. To know him was to love him.

He leaves a wife and several godly children and grandchildren and a host of relatives and friends to mourn his death. The Lord comfort the bereft.

—D. W. Moulder.

#### Obituary

Mr. Eli Hardin, one of the country's most esteemed and beloved citizens, passed to the great Beyond yesterday at his home six miles south of here in the Spring Hill community after a lingering illness of general complications.

Mr. Hardin was born January 19, 1851, being the oldest son of Dr. Jonathan Hardin, one of the pioneer physicians of the country. Mr. Hardin was married to Miss Alice Herod of Bellefontaine, in 1879, and their union was blessed with two only surviving sons, Dr. J. A. Hardin here, and W. E. Hardin, who lived with him. He has been a devoted Christian for over half a century, and his remains were interred in the church cemetery at Spring Hill, where he had served so long and faithfully, which he joined when a young man.

He was a leader in his church and community, and always at the head of every good move for the country and was a successful farmer and was very liberal with his means in all benevolent causes. He was an honored member of the Masonic Fraternity.

Rev. J. M. Spikes conducted the funeral services, and the high esteem in which he was held was evidenced by the large crowd of sorrowing friends and relatives who came a long distance; and the beautiful floral decorations that bedecked his last resting place. He lived a very useful, honorable and exemplary life and will be sadly missed and our hearts go out in sympathy for his bereaved widow and sons.

—W. M. Shelton.

#### Obituary

The death angel visited the home of Mr. and Mrs. B. L. Walters of Breckenside, Texas, January 11th and took their only baby, Helen Grace. All that faithful physicians, nurses and loved ones could do was

of no avail. She peacefully went to sleep to awake in Heaven where there is no suffering nor sad good-bys. Little Doody, as she was often called, was 21 months and two days old.

Weep not dear father and mother, Little Grace, like a rose, Budded on earth to bloom in Heaven. "A little one from us has gone A once loved voice is still, A vacant place in our home, That never can be filled."

—A Grandmother.

A subscriber,  
Mrs. H. G. Walters.

#### Dr. Sampey's Wife Passes Away

By Chas. F. Leek

Mrs. Annie Renfroe Sampey, wife of Dr. John R. Sampey, well known and respected senior member of the Southern Baptist Theological Seminary faculty, died at 5:30 o'clock Wednesday morning, January 21. Her end came not without warning as she has been confined to her bed for the past five weeks. The immediate cause of death was heart disease.

Funeral services were conducted Thursday afternoon at the Highland Park Baptist Church, the pastor, Dr. J. B. Weatherspoon, officiating. Interment was made at Cave Hill Cemetery. Suspension of Seminary activities and the sympathetic fellowship between the Seminary student body and faculty brought to the funeral several hundred students. Students otherwise expressed themselves to the bereaved Old Testament teacher.

Besides Dr. Sampey, the deceased is survived by two daughters, Mrs. Frank Hall, Louisville, and Mrs. A. C. Duggar, who with her husband, is a missionary in Brazil; a son, John R. Sampey, Jr., a professor in Howard College, Birmingham; and four grandchildren.

Dr. Sampey gave his appointed lecture in the special six weeks series Tuesday, his subject being "Loyalty to The Scriptures". It was manifested that he was under great strain as he made a passionate appeal for The Book. Dr. A. T. Robertson lectured Wednesday on "The New Birth", and Dr. J. E. Dillard of Birmingham, Ala., gave a lecture on Thursday on "The Lordship of Christ" and on Friday on "Religious Liberty".

The week of February 3 to 7 Dr. W. T. Whitley of England will be the Julius Brown Gay Foundation lecturer, having as his subject, "Great Baptist Preachers of Great Britain". The individual topics will be: An Apologist, a Commentator, a Pastor; A Theologian, an Orator; Maclaren, the Expositor; Spurgeon, the Evangelist; and Clifford, the Reformer.

#### ANGUILLA AND CATCHINGS

The work on this field is moving along splendidly. We have been here now for about five months and we are growing to love the people more each day. Yesterday was a great day here at Anguilla. We have chosen to call it "Young People's Day". In the morning, after the

## THE BAPTIST RECORD

15

well attended Sunday School, the pastor preached on "The Church's Responsibility in the Training of Youth." The service was well attended. In the afternoon the young people of the Arcola Baptist Church came down and rendered a splendid B. Y. P. U. program and assisted us in the organization of our young people here. After the service the W. M. S. of our church here served the visitors with refreshments.

Sincerely and fraternally,

—R. B. Patterson.

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ROBERT H. COLEMAN.

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69th Catalog  
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REPORTED ON THE 1925  
PROGRAM

Church	Pastor
Corinth Tate St.	Rev. L. J. Covington
Corinth First	Dr. T. W. Young
Bethel	Rev. T. J. Waldrup
Vardaman	Rev. J. F. Mitchell
Okolona	Rev. W. O. Blount
Mt. Moriah	Rev. H. M. Whitten
Grays Creek	Rev. W. M. McGehee
Horn Lake	Rev. W. M. McGehee
Oak Hill	Rev. W. M. McGehee
New Prospect	Rev. W. M. McGehee
Macedonia	Rev. W. M. McGehee
Montpelier	Rev. Paul Townsend
Bethel	Rev. J. A. Chapman
Wesson	Rev. W. B. Holcomb
Leland	Dr. E. H. Marriner
Crowder First	Rev. W. E. Lee
Schlater	Rev. D. W. McLeod
Itta Bena	Rev. N. W. P. Bacon
Greenwood First	Dr. J. W. Storer
Leakesville	Rev. O. U. Sullivan
Grenada First	Dr. W. E. Farr
Holcomb	Dr. W. E. Farr
Mt. Paron	Rev. R. H. Campbell
Graysport	Dr. W. E. Farr
Hebron	
Bay St. Louis	
Long Beach	Rev. S. P. Powell
Bethesda	Rev. J. W. Gray
Jackson Second	Dr. H. M. King
Clinton	Dr. B. H. Lovelace
Raymond	Rev. S. C. Rushing
Vicksburg First	Dr. J. C. Greenoe
East Moss Point	Rev. H. L. Gaston
Heidelberg	Rev. E. C. Hendrick
Wausaw	Rev. M. J. Derrick
Prentiss	Rev. J. B. Quinn
Elec. Mills	Rev. J. H. Newton, Sr.

Binnsville	Rev. A. C. Furr
Pleasant Ridge	Rev. F. W. Varner
Long Creek	Rev. F. W. Varner
New Hope	Rev. E. Rushing
Kewanee	Rev. A. H. Miller
Meridian So. S.	Rev. B. S. Vaughan
Highland	Rev. S. A. Williams
Meridian 41st	Rev. J. C. Richardson
Nola	Rev. W. P. Sandifer
Shiloh	Rev. W. P. Sandifer
Standing Pine	Rev. A. M. Langston
Carthage	Rev. G. B. Smalley
Hattiesburg Imm.	Rev. W. S. Allen
Calvary	Rev. W. S. Allen
H'burg 5th	Rev. D. A. Youngblood
Saltillo	Rev. H. G. West
Shannon	Rev. Charles Nelson
Verona	Rev. J. A. Rogers
Brookhaven	Rev. J. A. Taylor
Heuck's Retreat	Rev. C. W. Wright
Flora	Rev. E. V. May
Columbia	Rev. Wayne Alliston
New Hope	Rev. V. C. Walker
Pleasant Grove	
Stephenson	Rev. Barry B. Hall
Woodville	Rev. J. N. Miller
Centreville	Rev. J. N. Miller
Philadelphia	Rev. H. W. Shirley
McDonald	Rev. J. E. McCraw
Macedonia	Rev. B. L. Gibson
Hope	Rev. E. W. Willis
Union	Rev. G. O. Parker
Longview	Rev. W. A. Williams
Crenshaw	
Tocowa	Rev. S. H. Shepherd
Pope	Rev. S. H. Shepherd
Courtland	Rev. S. H. Shepherd
Peach Creek	Rev. W. E. Lee
Poplarville	Rev. M. K. Thornton
Picayune First	
McComb First	Rev. J. W. Mayfield
Magnolia	Rev. J. J. Mayfield

Pontotoc	Rev. C. H. Mount
Booneville	Rev. H. H. Bethune
Oakdale	Rev. D. A. McCall
Coahoma	Rev. D. A. McCall
Lyon	Rev. D. A. McCall
Jonestown	Rev. D. A. McCall
D'Lo	Rev. W. S. Landrum
Finkbine	Rev. W. S. Landrum
Jupiter	Rev. W. S. Landrum
Pine Union	Rev. N. B. Bond
Scotland	Rev. J. W. Henson
Coldwater	Rev. E. S. Flynt
Senatobia	Dr. B. P. Robertson
Bethel	Rev. E. S. Flynt
Hopewell	Rev. E. S. Flynt
New Prospect	Rev. W. M. Fore
Port Gibson	Rev. T. J. Latimer
Union	Rev. W. A. Roper
Tylerstown	Rev. W. A. Roper
Salem	Rev. V. C. Walker
Waynesboro	Rev. W. O. Carter
Antioch	Rev. W. V. Edwards
Macedonia	Rev. J. W. Kitchens
Union Ridge	Rev. L. A. Roebuck
Holly Grove	Rev. J. W. Kitchens
Louisville	Rev. S. G. Pope
Unity	Rev. W. L. Grafton
Loakfoma	Rev. W. C. Compton
Hopewell	Rev. W. C. Barnes
Elam	Rev. S. H. Shepherd
Shady Grove	Rev. A. B. Hill
Eden	Rev. T. J. Moore
Eupora	Rev. Harvey Gray
Bethel	Rev. J. B. Middleton
Robinson	Rev. J. G. Gilmer
Mt. Manna	Rev. W. E. Hardy
Mt. Moriah	Dr. G. C. Sandusky
Kosciusko Second	Rev. Bennie Odom
Greenville	Rev. J. H. Cothorn
Philadelphia	
Mt. Zion	Rev. J. H. Cothorn
Shannon	Rev. Charles Nelson

Carrollton	Rev. J. P. Neel
Drew	Rev. W. A. Sullivan
Meridian 15th Ave.	Dr. J. C. Owen
Branch	Rev. M. C. Huges
Bluff Springs	Rev. A. B. Culpepper
Cornersville	Rev. A. J. Jones
New Salem	Rev. J. P. Neel
North Carrollton	Rev. J. P. Neel
Sardis	Rev. B. C. Cook
Sardis	Rev. B. C. Cook
Como	Rev. Sam Poag
State Line	Rev. H. M. Mason
Verona	Rev. J. A. Rogers
Bethany	Rev. S. H. Shepherd
Durant	Rev. J. M. Metts
Vance	Rev. J. A. Barnhill
Trinity	Rev. J. E. Eoff
Terry	Rev. S. C. Rushing
Shady Grove	Rev. W. P. Sandifer
Bethany	Rev. J. B. Middleton
Cross Roads	Rev. W. T. Fore
New Hope	Rev. J. B. Middleton
Roxie	Rev. W. A. Greene
Charleston	Dr. R. A. Kimbrough

"Did your last employer give you a reference?"

"Yes, but it doesn't seem to be any good."

"What did he say?"

"He said I was one of the best men his firm had ever turned out."—London Telegraph.

Judge—Rufus, you've heard the charges against you. Guilty or not guilty?

Rufus—Ah 'fuses to ansah, on de ground 'Ah mought incinerate mahself.—Legion Weekly.

## Will We Plow Corn or Chase Lizards?

**M**ANY of us heard the late Dr. J. B. Gambrell relate the story of a farmer boy who stopped plowing in order to chase a lizard and knocked down many stalks of ripening corn in his useless pursuit. Invariably the great Commoner's application was an appeal to Baptists to stick by the main task and see it through.

Surely the homely exhortation of Dr. Gambrell is needed now when the main task confronting us as Baptists is pushing to a successful conclusion the Program for 1925. Upon our response to this Program depends the future of all our general missionary, educational and benevolent work and the proclamation of the Baptist message in this state, in the Southland and around the world.

The Baptist churches of the South are our only hope of support. If they fail to provide for our work then our denomination fails to meet its obligation

to a lost world. There are numerous and worthy calls but the claim of all our organized work as represented in our 1925 Program should come first.

Now is the time for action. Where it has not been done already an every member canvass in the interest of the 1925 Program should be put on at once in every Baptist church with a view to enlisting every member in giving every week to every cause, according to his ability.

This task well done everywhere will mean the releasing of all our mission boards and other agencies from heavy loads and sending them forth with renewed resources and powers to yet larger achievements for our Lord and Master.

Brethren and Sisters of our common faith, we challenge you to join us in rededicating ourselves to doing the main task well and doing it now.

### Headquarters Committee

## 1925 Program Southern Baptists